

FRAGMENTA EX MACHINA - VESTIGIA RETIS
PROJECT ANGELBOOK
VOLUME X - PART 1



EZEKIEL REDIK YARBROUGH

Fragmenta Ex Machina – Vestigia
Retis – Project AngelBook –
Volume X – Part 1
By Ezekiel Redik Yarbrough

✿ Fragmenta Ex Machina

-

Project AngelBook – Volume X – Parts 1–36

By Ezekiel Redik Yarbrough

-

This volume is not made up of my own words. There is no original
commentary

here, no narrative, no analysis. This is simply me copying and
pasting large

chunks of text from my bookmarks—pages that were easy to
extract, with no

hyperlinks or formatting issues, saved from open tabs and
archived corners of
the web.

It's messy. It's unfiltered. It's chaotic. But it's valuable.

Each piece inside this volume was bookmarked for a reason. Not
always because I

agreed with it, but because it felt like a fragment of something
larger—an

insight, a worldview, a download. This is source material, plain and
raw.

Fragmenta Ex Machina isn't about authorship. It's about
preservation and

system-building. It's about feeding the machine—laying bricks for
the

Operating System I'm constructing across these books. This is the
raw intake

phase. The memory dump. The zero layer.

Later volumes will be cleaner, more refined, more structured. But
this? This is the

foundation. The ether stream, bound and frozen before it
vanished.

So if you're looking for polished prose, skip this one. But if you're
here to explore

the roots of something much bigger, this is where the signal begins.

Welcome to the fragments.

— Ezekiel Redik Yarbrough Architect of the Machine

JustPaste.it

WiLd's Occult Ebook Sources

User avatar

@anonymous · Sep 1, 2018 · edited: Aug 30, 2023

8541a51d10553c263b220c7e70a17aab.jpg

WiLd's Occult Ebook Sources

Updated: August 30, 2023

by One of Many of One

FORUMS, SEARCH ENGINES, & WEB LIBRARIES:

2020ok:

<http://2020ok.com>

Abundant Hope Holy Books:

<http://krishnamurti.abundanthope.org>

Agni Yoga Society:

<https://agniyoga.org>

AMORC:

<https://www.rosicrucian.org/texts>

Amosqu's custom Google search:

<https://cse.google.com/cse?cx=011394183039475424659:5bfyqg89ers>

Anna's Archive:

<https://annas-archive.org>

AudioBook Bay:

<http://abbaudiobooks.com>

Awakening Intuition:

<http://www.awakening-intuition.com/ebooks.html>

Beatnix:

<http://beatnix7ophzvbydolrjheu2w7dcwywmzrxzjp36u637ijif6qgzayid.onion>

<https://phx.4everproxy.com/direct/>

[aHR0cDovL2JlYXRuaXg3b3BoenZieWRvbHJqaGV1Mnc3ZGN3eXdtenJ4empwMzZ1NjM3aWppZjZxZ3pheWlkM9uaW9uLw--](https://phx.4everproxy.com/direct/aHR0cDovL2JlYXRuaXg3b3BoenZieWRvbHJqaGV1Mnc3ZGN3eXdtenJ4empwMzZ1NjM3aWppZjZxZ3pheWlkM9uaW9uLw--)

Bhaktivedanta VedaBase:

<https://www.vedabase.com>

Book Tracker:

<https://booktracker-org.appspot.com>

BookFI:

<http://en.bookfi.net>

Booklid:

<http://en.booklid.org>

Booksee:

<http://en.booksee.org>

Club Pan / Biblioteca Luxliber:
<http://clubpan2222.blogspot.com>

Cornell University Library - Witchcraft Collection:
<https://rmc.library.cornell.edu/witchcraftcoll>

Custom Google search 1:
<https://cse.google.com/cse?cx=000661023013169144559:a1-kkiboeco>

Custom Google search 2:
<https://cse.google.com/cse?cx=003753031376654422446:szjag5vbefo>

Dark Books:
<https://darkbooks.org>

Digital Dr. Stone:
<http://digitaldrstone.org>

DocSlide:
<https://docslide.net>

E-Puzzle:
<http://e-puzzle.ru>

Earth English Books Online:

<https://quod.lib.umich.edu/e/eebogroup>

Ebook3000:

<http://www.ebook3000.com>

<https://ebook3000.biz>

Ebookee:

<https://ebookee.com>

EDOC:

<https://edoc.pub>

EPDF:

<https://epdf.pub>

Esoteric Online Library Atrium:

<http://www.esotericonline.net/page/library-atrium>

Everything for the Student:

<https://www.twirpx.com>

<https://www.twirpx.com/files/nonscience/isoteric>

Free Book Spot:

<http://www.freebookspot.es>

Free PDF Ebooks Downloads:

<http://www.free-ebook-download.net>

Free PDF Magazine Download:

<https://magdownload.org/category/language/english>

Fringe library index (ENTER AT OWN RISK):

<https://spit.mixtape.moe/view/e1029d53>

Global Grey:

<https://www.globalgreybooks.com/index.html>

Gnostic Society Library:

<http://gnosis.org/library.html>

Gnostic Teachings:

<https://gnosticteachings.org>

Google Books:

<https://books.google.com>

Grimoar Library:

<http://english.grimoar.cz>

HathiTrust Digital Library:

<https://www.hathitrust.org>

Hermetic Library:

<https://hermetic.com/index>

Hermetic Order of the Golden Dawn:
<http://golden-dawn.com/eu/library.aspx>

Higher Intellect:
<https://preterhuman.net>

[https://cdn.preterhuman.net/texts/religion.occult.new_age](https://cdn.preterhuman.net/texts/religion/occult.new_age)

Holy Books:
<http://www.holybooks.com>

Horus Centre Esoteric Resources:
<http://www.horuscentre.org>

Imperial Library of Trantor:

<http://kx5thpx2olielkihfy04jgjqfb7zx7wxr3sd4xzt26ochei4m6f7tayd.onion>

<https://phx.4everproxy.com/direct/aHR0cDovL2t4NXRocHgyb2xpZWxraWhmeW80amdqcWZiN3p4N3d4cjNzZDR4enQyNm9jaGVpNG02Zjd0YXlkLm9uaW9uLw-->

Internet Archive (also see therabbithole.wiki):
<https://archive.org>

Issuu:
<https://issuu.com>

Issuu downloader:

<http://vebuka.com>

Jc's Website (The Temple of Solomon the King):

<https://www.theoldsystem.com/downloads.php?content=%2FforDownloads%2FNovels%2FThe+Temple+of+Solomon+the+King>

JD Holmes Esoterica, Alchemy, and Magick:

<https://www.jdholmes.com/shop/jdholmes>

Just Another Library:

<http://libraryfyuybp7oyidyya3ah5xvwgyx6weauoini7zyz555litmmumad.onion>

<https://phx.4everproxy.com/direct/>

[aHR0cDovL2xpYnJhcnlmeXV5YnA3b3lpZHI5YTNaDV4dndneXg2d2VhdW9pbmk3enl6NTU1bGI0bW11bWFkLm9uaW9uLw--](https://phx.4everproxy.com/direct/aHR0cDovL2xpYnJhcnlmeXV5YnA3b3lpZHI5YTNaDV4dndneXg2d2VhdW9pbmk3enl6NTU1bGI0bW11bWFkLm9uaW9uLw--)

Kodges:

<https://www.kodges.ru/nauka/relig>

KUPDF:

<https://kupdf.net>

L0pht Magick Files Index:

<https://web.archive.org/web/20001214110000/http://www.l0pht.com/~oblivion/blkcrwl/magick.html>

Library Genesis (LibGen is similar to Z-Library):

<https://libgen.is>

<https://libgen.me>

<https://libgen.rs>

<https://libgen.st>

<https://vertsluisants.fr/index.php?article4/where-scihub-libgen-server-down>

LibriVox:

<https://librivox.org>

Life Physics Group:

<https://www.lpg-c.org/essays>

Logoi Library:

<http://logoilibrary.com/library>

Magia Metachemica:

<https://www.magia-metachemica.net/apps/search?q=pdf>

Manly P. Hall Audio Lecture Series:

<https://manlyphall.info/audio-series.htm>

Max Heindel's Rosicrucian books:

http://www.rosicrucian.com/pdf_plaza

MirKnig:

<https://www.mirknig.su/knigi/ezoterika>

Mobilism:

<https://forum.mobilism.org>

Occult.Digital.Mobilization (Digimob):

<https://digimob.forumotion.net>

Occult Mysteries (MIGHT REQUIRE A PROXY TO ACCESS):

<http://www.occult-mysteries.org/books.html>

Occult Underground:

<http://www.occult-underground.com/ebooks.html>

Online Library of Liberty:

<https://oll.libertyfund.org>

Osho World:

http://www.oshoworld.com/e-books/eng_discourses.asp

Parker Publishing Metaphysical & Healing Books:

<http://parkerpublishing.weebly.com>

PDF Drive:

<https://www.pdfdrive.com>

PDF Giant (magazines):

<http://dnacquire.com/english>

Platonic Philosophy:

<http://www.platonic-philosophy.org/platonica.php?pg=LibraryAlphabetical>

Project Gutenberg:

<http://www.gutenberg.org>

Sacred Texts:

<http://www.sacred-texts.com/index.htm>

Satan's Library:

https://www.satanslibrary.org/Pdf_Library.html

Sci-Hub (Science Hub):

<https://sci-hub.do>

<https://sci-hub.pub>

<https://sci-hub.scihubtw.tw>

<https://sci-hub.st>

<https://scihubtw.tw>

<https://vertsluisants.fr/index.php?article4/where-scihub-libgen-server-down>

Scribd:

<https://www.scribd.com>

Scribd Downloader (CURRENTLY DOWN):

<https://www.scrdownloader.com>

Scribd, Issuu, Docslide, & Academia Downloader (use long urls from Scribd):
<https://docdownloader.com>

SlideShare:
<https://www.slideshare.net>

SoftArchive:

<https://sanet.lc>

<https://sanet.st>

<https://softarchive.is>

Spiritualist and Occult Periodicals:
<http://www.iapsop.com>

The Eye:
<http://the-eye.eu/public>

The Hermetics Resource Site:
<http://www.hermetics.org/home.html>

The International Mystic Knowledge Center:
<http://www.mysticknowledge.org>

The Library:

<http://libraryqtlpitkix.onion>

<https://phx.4everproxy.com/direct/aHR0cDovL2xpYnJhcnlxdGxwaXRraXgub25pb24v>

The New Free Library of Alexandria:
<http://freeoccultbooks.weebly.com>

The Online Books Page:
<http://onlinebooks.library.upenn.edu>

The Rabbit Hole Wiki (gateway for archive.org):
<http://therabbithole.wiki>

The Royal Library of Alexandria:
<https://www.reddit.com/r/alexandria>

The Theosophical Library (created by George Duguay):
<https://web.archive.org/web/20090204175739/http://hpb.narod.ru/lib.htm>

Theosophical University Press:
<https://www.theosociety.org/pasadena/ts/tup-onl.htm>

Theosophical texts:
<http://www.austheos.org.au/clibrary/bindex-0.html>

Twilit Grotto: Archives of Western Esoterica:
<http://www.esotericarchives.com/index.html>

Universal Theosophy:
<https://universaltheosophy.com/pdfs-library>

VDocuments:
<https://vdocuments.site>

Vedanta Spiritual Library:
<https://www.celextel.org/downloads>

VK (Russian forums):
AKME: <https://vk.com/wall-63038783>
Clever Books: <https://vk.com/wall-161361991>
Coffee Table: <https://vk.com/wall-133575962>
Hapeksamendeus Aa: <https://vk.com/wall445516320>
Initiation: <https://vk.com/wall-137403404>
Inquizitor: <https://vk.com/wall-95211955>
Kala Sampa: <https://vk.com/wall-33081340>
Library of Dos: <https://vk.com/wall-135321236>
Magazines & Ebooks: <https://vk.com/wall-48413872>
Medieval Library: <https://vk.com/wall-76284785>
Paul Humphries: <https://vk.com/wall362036826>
Secretum Secretorum: <https://vk.com/wall-169672810>
The Reader's Page: <https://vk.com/wall-80584764>

World of Magazine:
<http://www.worldofmagazine.com>

YOGeBooks:
<http://www.yogebooks.com/writings.html>

Z-Library (similar to LibGen / Library Genesis):

<https://3lib.net>

<https://b-ok.cc>
<https://b-ok.xyz>

<https://booksc.org>
<https://u1lib.org>

<https://z-lib.org>

<http://loginlibhuwhnmis.onion>

<http://zlibraryexau2g3p.onion>

ARCHIVES & CLOUD LIBRARIES:

3ch013's mirror of the Temple of Solomon the King - 47.26 GB:

https://mega.nz/#F!SfZyUYRK!yW7p_LkWtooQaVZ3Vr6WLQ

766 occult books (single 2.79 GB .zip):

<http://www.mediafire.com/file/abggpzcdxv09w80/books.zip>

Acupuncture:

https://drive.google.com/drive/folders/1utPfXTJWepTMOpYN_ZXV-xeYvWVIDztp

Aidan's (@Bloodwarrioroccult) library:

<https://drive.google.com/drive/folders/1koRhgWM9UDETlKrq7ZJ7hzP77fpUoTqS>

Alchemy - 2.83 GB:

<https://mega.nz/#F!jBk3nBwC!3kbcd3Yb0l1Dkw6GCBLY1A>

Alchemy books:

<https://drive.google.com/drive/folders/18jwhBgeNYyaAsEAVcZOdlscrnQJYXxy>

AnathemaAnihilis's library (permission required):

<https://drive.google.com/folderview?id=1R6QKITavHXqr1y6FspLXDY4tIFd7-oL4>

Azrk's library (450+ GB):

<https://www.mediafire.com/folder/z7x8kec9jdn2/Occult>

Bear Heart Library - 35.1 MB:

<https://mega.nz/#F!GjIwnaaB!H57E7FQx2tf7tNyBdR5EuA>

Black Crawling Systems Archive Release 1.0 - 183.2 MB:

<https://archive.org/details/cdrom-black-crawling-systems-archive>

Books:

https://drive.google.com/drive/folders/0B-r3c_ixdqbuREUtMINIVElma1k

Books:

https://drive.google.com/drive/folders/1__3Z6eLHIIFWALzcK4WKOtW-eg5prFHu

Books - 48.34 GB:

<https://mega.nz/#F!kd9h1A6Y!1waeMtxUpksB9eQsws0Zcg>

Carl Gustav Jung - Collected Works (permission required; single 787 MB .zip):

<https://drive.google.com/file/d/1s-BxCst0Rg5d5MWkCSdLyMU4voaYhk8W>

Carl Jung Collected Works - 1.22 GB:

https://mega.nz/#F!56QBgZzD!SUK7itbsbjDvb_qwXeNKlw

Communion - 822 MB:

<https://mega.nz/#F!cpMETT6A!J-eUy-JYU5qduho7Qkhytw>

Cthulhu studies - 548 MB:

<https://mega.nz/#F!wgtjFaSA!4oOGYggBhJSM5DgfR8G3Ug>

DarkSunSion's library:

<https://drive.google.com/drive/folders/0B7ROOiTZu5cKTjVUMWILOWhtUjQ>

Demonology - 751 MB:

<https://mega.nz/#F!tsUwGSbL!PCNj8VQGGnUN3WMYbLW9Ww>

Dharma Talks (English & Portuguese audio):

<https://drive.google.com/drive/folders/0B0nMnaHBNkZTM0pQVTVIa2NKMms>

Draconic magic - 500 MB:

https://mega.nz/#F!9k1RQIJR!mK1E8grMNp1_4jF9d4vn2A

EFFENDI's library & mirror of the Temple of Solomon the King - 35.82 GB:

https://mega.nz/#F!ig0CBbLS!pGy_4LFIKdtF_Ey5CVCdw

Esoteric Library - 11.22 GB:

<https://mega.nz/#F!jN8GTSaJ!xN6x5Pv9dhqT6yLhO6r2Ow>

Esoterica - 6.74 GB:

<https://mega.nz/#F!hQVFBDdT!f3gOa3LUAHJXJJbFZfDydg>

fluffy_kushions's library:

https://drive.google.com/folderview?id=1KISlgsANG3_S-S4Cffz_SEIkvoIGvuhR

/Fringe/ Archive and Original Content - 3.91 GB:

<https://mega.nz/#F!yIYQhKbb!ics3BJ1RrVWtCOpA1XZyqw>

Fringe - 2.92 GB:

<https://mega.nz/#F!acwDxARI!7Gf-vGxDpOyzBBTuZdKaEQ>

Gerald O'Donnell ARVARI Remote Viewing & Remote Influencing - 1.37 GB:

<https://mega.nz/#F!eqZCBarZ!x2YkNgTdnUP4so7mD4czFA>

Global Information Network Audio - 7.64 GB:

<https://mega.nz/#F!Ve4TUQKZ!Inxnfnjs4QunoPIMgPd6pQ>

Global Information Network Library - 73.8 MB:

https://mega.nz/#F!YSJAmYhA!SZTQFiW_7vDrOKxmJimm0A

Gnostic books:

<https://drive.google.com/drive/folders/12Rsnj1MedOLGqSojkVe5Gi6xYfCuBUXU>

Grimoires - 2.57 GB:

https://mega.nz/#F!1s9E3SZL!P_tynGmLjPHURAugHkn7Hw

Hellenistic Theism - 16.49 GB:

<https://mega.nz/#F!gehhiaKI!PfYluqpWY4vfowlmabzsLQ>

Hilton Hotema's books:

<https://www.mediafire.com/folder/16n1dmdq0pmsh>

History - 148.89 GB:

<https://mega.nz/#F!dIZIDbqL!TXG5bGvWufONkrQAL7b7jA>

Hoiya's Personal Library (similar to the Temple of Solomon the King) - 12.28 GB:

<https://mega.nz/#F!JjliRTJL!hbd-8RGobfu8xNzB-7-TkQ>

Initiate's Gold:

<https://www.mediafire.com/folder/989evg8t11b23>

Jean de Cabalis Archive:

<https://web.archive.org/web/20070519040259/http://jeandecabalis.org/magicks>

jdmfnichols' Alchemy collection - 421 MB:

<https://mega.nz/#F!eyZjSS5Y!DWWlysgJpkBWRFBjKLmtuQ>

jdmfnichols' Carl Jung collection - 631 MB:

<https://mega.nz/#F!77AVUIzK!tmHM0nT4gMQYPgBIWuQu7A>

Kenorb's New Age library:

<https://www.dropbox.com/sh/2x5qfpd4csenuws/AABxbTrOvXVRcwsW0z9t6AFJa>

LeftHandPath - 2.01 GB:

https://mega.nz/#F!E4cSzYBZ!SPeQA0WuSMVh_oQtpYnN5w

Library of DOS (unsorted backup):
https://terabox.com/s/18WRTTHhfc0milxpfUJq7_mQ

Password: dny5

Luciferianism - 425 MB:
<https://mega.nz/#F!089iXBiY!WKOkAsYdcADIHstiUiK8Zw>

Magick.me: The Adept Initiative - 14.1 GB:
<https://mega.nz/folder/rPxjHbaR#1ABx0LP!p8w-i4DeVp39uA>

MEGAsync Uploads - 10.57 GB:
https://mega.nz/#F!pOZCyaxK!qRLNFL_GzdXz6Dhz22bLMg

Messy occult library - 388 MB:
<https://mega.nz/#F!BNljAKhB!eY3NfH3DZtthocohW8Lwwwg>

mr.taco9's library:
<https://drive.google.com/folderview?id=0B7TpGr9NCseXVWRQbFlpT28zQzg>

NATSIG Resources - 44.93 GB:
<https://mega.nz/#F!ZuZmiBqZ!XhyEetUaj6an8ntb-U1AZw>

Neophyte's Gold:
<https://www.mediafire.com/folder/8l3y48nd1yb4d>

NO DRM:

<https://drive.google.com/drive/folders/0B-L6a9RH65Q2ZXJESVdZU0NXdUk>

NRG booklist - 5.78 GB:

https://mega.nz/#F!VHBhEaZZ!K2ZF5my_xueszR-mt_rmcA

Occult - 7.08 GB:

<https://mega.nz/folder/zh4kWLwS#mwPRlIDxEL0wkKgEg9ocmQ>

Occult and Magick Guides:

<https://drive.google.com/drive/folders/0B7ROOiTZu5cKTjVUMWILOWhtUjQ>

Occult books:

https://drive.google.com/drive/folders/1uct5DR5nS_bKUDBxqptXfJ_zVQZ1DUci

Occult Related Documents:

<https://www.dropbox.com/sh/hchvjcgwzhgfp8m/AABeqH8QZVGT7-Vcja6I-vuGa>

Pacific Library Branch (mirror of the Temple of Solomon the King) - 18.98 GB:

https://mega.nz/#F!NqxXgTAa!xd2vaiYBegMQLkz7b_fLSA

Philosophy - 4.82 GB:

https://mega.nz/#F!MQBRHBJA!L_on3h-XUrtbc719UaMygw

R V Sridhar's library:

https://drive.google.com/folderview?id=1MJL-a5UR1NU-bN-Iy8_NPNYB-V9DdgIX

Ray's Occult Books:

<http://www.adammdunn.com/raysbooks>

Religion:

<https://drive.google.com/drive/folders/0BxHYvk5vMtBHWVhfMDNqZHR3SmM>

Satanism - 2.55 GB:

https://mega.nz/#F!B1FTnSYy!igpdUJTn6_3Z_mdEodb4Zg

Siva's Lessons:

https://drive.google.com/drive/folders/1Vl-pxuRqeruriDha0mb3Ubwy_iLP5PC_

Sridhar's Library:

<https://drive.google.com/drive/u/0/folders/1MNdxnOuDF2bhFkdH94DTGKUVkQGFWOVy>

The Autistic Buddhist - 3.41 GB:

<https://mega.nz/folder/etoU1BBD#0UzmrCYSXbshL5JhnrRsqq>

The Ebook-Stop Mega Collection:

https://lu9-my.sharepoint.com/:f/g/personal/yashop123_5tb_in/ElvvohmvpjCr6iwI7P_hTIBDyQ_T5vATjyhoBBP-AY2TQ?e=KkNnMR

Password: TheEbookStop123\$

The Occult Library - 2.51 GB:

https://mega.nz/#F!luwiHJiY!61fzdEhNM3fXgZB8fGc_Mg

The Occult Seed: Fringe's Curriculum - 412 MB:

https://mega.nz/#F!vIVSAZ5D!gZ5uWg6dM9fykHerdVg_CA

The Temple of Solomon the King - 46.94 GB:

<https://mega.nz/#F!gwNBRAzS!mkAUO0OBTbZ8gXVQkRXsqQ>

The Temple of Solomon the King - 49.42 GB:

https://mega.nz/#F!jIEwhYyJ!iK4mVC4y5iwk_cr3elpX4g

The Temple of Solomon the King (single 30.8 GB .zip):

<https://archive.org/details/TheTempleOfSolomonTheKing>

The Temple of Solomon The King (April 2016 update, single 26.8 GB .tar):

<https://archive.org/details/TheTempleOfSolomonTheKing-apr2016>

Thelema - 137 MB:

<https://mega.nz/#F!BiBRDI4Y!AwH2b11rG5FLq8zT1ZHr5g>

Thrash Pagan Library:

https://drive.google.com/open?id=0BzuJ-tAvLK_3Vko4Y3BXSDdOeEk

Vampirism - 1.18 GB:

<https://mega.nz/#F!ksVUFJDB!hjDoqsUugqAP27T6jCTZJw>

Wicca Ipatinga Downloads:

<https://drive.google.com/drive/folders/0By46YECOhymWNUFXQVNITFMwdIE>

WiLd's Onilne Occult Library (Temple of Solomon, revised) - 24.32 GB:

<https://mega.nz/#F!OHpm3KRS!q3xAvrkq9cSKgOuWED1Rvg>

Witchcraft Archive:

<https://drive.google.com/drive/folders/0B4QIFnVXMVO9VHI4S2FUM0JTSkE>

Witchcraft Library of the Baphomet Witch:

<https://drive.google.com/drive/folders/0ByBvuKY3P8XeN29BSThxbzFmaE0>

/x/ requests - 2.43 GB:

<https://mega.nz/#F!F5MjEbqb!PYNfawnJSFErbqRzykCiWw>

Zundel's Bunker - 23.82 GB:

<https://mega.nz/#F!BGpDxQZR!nML6GBQ2DJPbqESkc8ZCtQ>

TORRENTS:

* If the sites are down, try a proxy: <https://thepiratebayproxy.github.io>

** Torrents opened from the Web might have no seeds/peers; add trackers listed at the bottom.

*** Magnet URLs must be copied & pasted into a new browser tab or as a new URL in a torrent client. URLs copied from PDF have line breaks, edit in Notepad with word wrap disabled.

Library of Atlantis (1,022 PDF's, 13.8 GB):

[https://thepiratebay.org/torrent/7476404/Library_of_Atlantis_\[1022_PDF\]](https://thepiratebay.org/torrent/7476404/Library_of_Atlantis_[1022_PDF])

[https://pirateproxy.uno/torrent/7476404/Library_of_Atlantis_\[1022_PDF\]](https://pirateproxy.uno/torrent/7476404/Library_of_Atlantis_[1022_PDF])

magnet:?

xt=urn:btih:C57B5EA2612D0A488AE846E7D17F99BE7AD3D6E4&dn=Library+of+Atlantis+[1022+PDF]&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodi

e.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

The Library of Babylon (870 PDF's, 10.2 GB):

[https://thepiratebay.org/torrent/7869995/The_Library_of_Babylon_\[870_PDF\]](https://thepiratebay.org/torrent/7869995/The_Library_of_Babylon_[870_PDF])
[https://pirateproxy.uno/torrent/7869995/The_Library_of_Babylon_\[870_PDF\]](https://pirateproxy.uno/torrent/7869995/The_Library_of_Babylon_[870_PDF])
magnet:?xt=urn:btih:02290ac1b551b821b41b91487deebc90c458d032&dn=The+Library+of+Babylon+[870+PDF]&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

digimob's Student of the Occult Mega-Torrent 1 of 3:

[https://thepiratebay.org/torrent/3931189/\(digimob\)_Student_of_the_Occult_Mega-Torrent__2.1_\(A_-_G\)](https://thepiratebay.org/torrent/3931189/(digimob)_Student_of_the_Occult_Mega-Torrent__2.1_(A_-_G))
[https://pirateproxy.uno/torrent/3931189/\(digimob\)_Student_of_the_Occult_Mega-Torrent__2.1_\(A_-_G\)](https://pirateproxy.uno/torrent/3931189/(digimob)_Student_of_the_Occult_Mega-Torrent__2.1_(A_-_G))
magnet:?xt=urn:btih:F362E961592384B6296F3C89644D17A6441C5C79&dn=%28digimob%29%20Student%20of%20the%20Occult%20Mega-Torrent%20%232.1%20%28A%20-%20G%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

digimob's Student of the Occult Mega-Torrent 2 of 3:

[https://thepiratebay.org/torrent/3935520/\(digimob\)_Student_of_the_Occult_Mega-Torrent__2.2_\(H_-_K\)](https://thepiratebay.org/torrent/3935520/(digimob)_Student_of_the_Occult_Mega-Torrent__2.2_(H_-_K))

[https://pirateproxy.uno/torrent/3935520/\(digimob\)_Student_of_the_Occult_Mega-Torrent__2.2_\(H_-_K\)](https://pirateproxy.uno/torrent/3935520/(digimob)_Student_of_the_Occult_Mega-Torrent__2.2_(H_-_K))

magnet:?

xt=urn:btih:93667BB9700E439D0195AED0659900C83647AD9C&dn=%28digimob%29%20Student%20of%20the%20Occult%20Mega-Torrent%20%232.2%20%28H%20-%20K%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

digimob's Student of the Occult Mega-Torrent 3 of 3:

[https://thepiratebay.org/torrent/3944735/\(digimob\)_Student_of_the_Occult_Mega-Torrent__2.3_\(L_-_Z\)](https://thepiratebay.org/torrent/3944735/(digimob)_Student_of_the_Occult_Mega-Torrent__2.3_(L_-_Z))

[https://pirateproxy.uno/torrent/3944735/\(digimob\)_Student_of_the_Occult_Mega-Torrent__2.3_\(L_-_Z\)](https://pirateproxy.uno/torrent/3944735/(digimob)_Student_of_the_Occult_Mega-Torrent__2.3_(L_-_Z))

magnet:?

xt=urn:btih:E1A25CF56F15185655D6E04A8A878B5A08A79604&dn=%28digimob%29%20Student%20of%20the%20Occult%20Mega-Torrent%20%232.3%20%28L%20-%20Z%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

The Library v1.5 by 420headz @ wizardforums.com (481 GB):

<https://1337x.is/torrent/3800017/The-Occult-Library-v1-5-480GB>

[https://www.mediafire.com/file/wv3gwdybuddgffz/Library+v1.5+\(Fixed\).torrent](https://www.mediafire.com/file/wv3gwdybuddgffz/Library+v1.5+(Fixed).torrent)

<https://wizardforums.com/thread/2362/thread-revived-the-library-v1-5-480gb-occult>

<https://web.archive.org/web/20161210151434/http://wizardforums.com/Thread-REVIVED-The-Library-v1-5-480GB-Occult>

magnet:?

xt=urn:btih:0C11B3AAD1BB9863A8E6E4FB88083E2A81095321&dn=Library%20v1.5&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%

2Ftracker.tiny-
vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Split-up categories from The Library v1.5 (481 GB torrent) by 420headz:

African Traditional Religion:

[https://thepiratebay.org/torrent/13322222/African_Traditional_Religion_\(Occult\)](https://thepiratebay.org/torrent/13322222/African_Traditional_Religion_(Occult))
[https://pirateproxy.uno/torrent/13322222/African_Traditional_Religion_\(Occult\)](https://pirateproxy.uno/torrent/13322222/African_Traditional_Religion_(Occult))
magnet:?
xt=urn:btih:433fa0d36e1cfe2837385b667e86d20d42adecf9&dn=African+Traditional+Religion+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Alchemy:

[https://thepiratebay.org/torrent/13378707/Alchemy_\(Occult\)](https://thepiratebay.org/torrent/13378707/Alchemy_(Occult))
[https://pirateproxy.uno/torrent/13378707/Alchemy_\(Occult\)](https://pirateproxy.uno/torrent/13378707/Alchemy_(Occult))
magnet:?xt=urn:btih:5faae7ac727217046ed545ed039bebbb5c479d48&dn=Alchemy+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Chaos Magic:

[https://thepiratebay.org/torrent/13397985/Chaos_Magic_\(Occult\)](https://thepiratebay.org/torrent/13397985/Chaos_Magic_(Occult))
[https://pirateproxy.uno/torrent/13397985/Chaos_Magic_\(Occult\)](https://pirateproxy.uno/torrent/13397985/Chaos_Magic_(Occult))
magnet:?
xt=urn:btih:f287fed23ce85866214f202cd0711457228ae7a9&dn=Chaos+Magic+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.arenabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Egyptology:

[https://thepiratebay.org/torrent/13427080/Egyptology_\(Occult\)](https://thepiratebay.org/torrent/13427080/Egyptology_(Occult))
[https://pirateproxy.uno/torrent/13427080/Egyptology_\(Occult\)](https://pirateproxy.uno/torrent/13427080/Egyptology_(Occult))
magnet:?xt=urn:btih:eb8121e3252e5b8f747e25a66a3fd13d0b5a8f78&dn=Egyptology+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Enochian:

[https://thepiratebay.org/torrent/13427082/Enochian_\(Occult\)](https://thepiratebay.org/torrent/13427082/Enochian_(Occult))
[https://pirateproxy.uno/torrent/13427082/Enochian_\(Occult\)](https://pirateproxy.uno/torrent/13427082/Enochian_(Occult))
magnet:?xt=urn:btih:ab5cbde186f9e214b5a6337b0ac097c6515aa6a5&dn=Enochian+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Entheogens:

[https://thepiratebay.org/torrent/13427098/Entheogens_\(Occult\)](https://thepiratebay.org/torrent/13427098/Entheogens_(Occult))
[https://pirateproxy.uno/torrent/13427098/Entheogens_\(Occult\)](https://pirateproxy.uno/torrent/13427098/Entheogens_(Occult))
magnet:?xt=urn:btih:a048cd1cad8cfccea03bc8db647c7b34b77e4b68&dn=Entheogens+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-

vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Everything Else:

[https://thepiratebay.org/torrent/13472117/Everything_Else_\(Occult\)](https://thepiratebay.org/torrent/13472117/Everything_Else_(Occult))

[https://pirateproxy.uno/torrent/13472117/Everything_Else_\(Occult\)](https://pirateproxy.uno/torrent/13472117/Everything_Else_(Occult))

magnet:?

xt=urn:btih:37e4e4cb00cb77c11570d592d54dbc2c38dcabfe&dn=Everything+Else+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Finbarr Books:

[https://thepiratebay.org/torrent/13540254/Finbarr_Books_\(Occult\)](https://thepiratebay.org/torrent/13540254/Finbarr_Books_(Occult))

[https://pirateproxy.uno/torrent/13540254/Finbarr_Books_\(Occult\)](https://pirateproxy.uno/torrent/13540254/Finbarr_Books_(Occult))

magnet:?

xt=urn:btih:84a62efbabb435b152edc0ed288eaefc5f6181ce&dn=Finbarr+Books+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Freemasonry:

[https://thepiratebay.org/torrent/13540255/Freemasonry_\(Occult\)](https://thepiratebay.org/torrent/13540255/Freemasonry_(Occult))

[https://pirateproxy.uno/torrent/13540255/Freemasonry_\(Occult\)](https://pirateproxy.uno/torrent/13540255/Freemasonry_(Occult))

magnet:?

xt=urn:btih:0cf37c6332617cb486aec1a750c42e5d85863366&dn=Freemasonry+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-

vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Golden Dawn:

[https://thepiratebay.org/torrent/13601193/Golden_Dawn_\(Occult\)](https://thepiratebay.org/torrent/13601193/Golden_Dawn_(Occult))

[https://pirateproxy.uno/torrent/13601193/Golden_Dawn_\(Occult\)](https://pirateproxy.uno/torrent/13601193/Golden_Dawn_(Occult))

magnet:?

xt=urn:btih:ae9ea8d86e1b60b8bf798aaec081c6b5dd6ee14d&dn=Golden+Dawn+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Greek - Roman Mythology:

[https://thepiratebay.org/torrent/13601195/Greek_-_Roman_Mythology_\(Occult\)](https://thepiratebay.org/torrent/13601195/Greek_-_Roman_Mythology_(Occult))

[https://pirateproxy.uno/torrent/13601195/Greek_-_Roman_Mythology_\(Occult\)](https://pirateproxy.uno/torrent/13601195/Greek_-_Roman_Mythology_(Occult))

magnet:?xt=urn:btih:8f243539480aa9dfcfe5cbffae0875398fae1cac&dn=Greek+-+Roman+Mythology+

%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Grimoires:

[https://thepiratebay.org/torrent/13622195/Grimoires_\(Occult\)](https://thepiratebay.org/torrent/13622195/Grimoires_(Occult))

[https://pirateproxy.uno/torrent/13622195/Grimoires_\(Occult\)](https://pirateproxy.uno/torrent/13622195/Grimoires_(Occult))

magnet:?xt=urn:btih:c4dcfd2c2c42203db1210842b092e2449f8013ac&dn=Grimoires+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2

F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Lucid Dreams - Astral Projection:

[https://thepiratebay.org/torrent/13646202/Lucid_Dreams_-_Astral_Projection_\(Occult\)](https://thepiratebay.org/torrent/13646202/Lucid_Dreams_-_Astral_Projection_(Occult))
[https://pirateproxy.uno/torrent/13646202/Lucid_Dreams_-_Astral_Projection_\(Occult\)](https://pirateproxy.uno/torrent/13646202/Lucid_Dreams_-_Astral_Projection_(Occult))
magnet:?xt=urn:btih:86cd5af34e48922663733a9fba61bee59741ec35&dn=Lucid+Dreams+-+Astral+Projection+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Meditation:

[https://thepiratebay.org/torrent/13699087/Meditation_\(Occult\)](https://thepiratebay.org/torrent/13699087/Meditation_(Occult))
[https://pirateproxy.uno/torrent/13699087/Meditation_\(Occult\)](https://pirateproxy.uno/torrent/13699087/Meditation_(Occult))
magnet:?xt=urn:btih:9d3a9897fdca745e72096d223ee31e77bf6b54c&dn=Meditation+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Misc:

[https://thepiratebay.org/torrent/13812349/Misc_\(Occult\)](https://thepiratebay.org/torrent/13812349/Misc_(Occult))
[https://pirateproxy.uno/torrent/13812349/Misc_\(Occult\)](https://pirateproxy.uno/torrent/13812349/Misc_(Occult))
magnet:?xt=urn:btih:820a23f66730d78343ec2be2d8a79d5dcd46bdc5&dn=Misc+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com

%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

New Age:

[https://thepiratebay.org/torrent/14238494/New_Age_\(Occult\)](https://thepiratebay.org/torrent/14238494/New_Age_(Occult))

[https://pirateproxy.uno/torrent/14238494/New_Age_\(Occult\)](https://pirateproxy.uno/torrent/14238494/New_Age_(Occult))

magnet:?xt=urn:btih:1df6f2f0825e01c33e3f1ba44e3f1c1f1ff8b81a&dn=New+Age+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Paranormal:

[https://thepiratebay.org/torrent/14285208/Paranormal_\(Occult\)](https://thepiratebay.org/torrent/14285208/Paranormal_(Occult))

[https://pirateproxy.uno/torrent/14285208/Paranormal_\(Occult\)](https://pirateproxy.uno/torrent/14285208/Paranormal_(Occult))

magnet:?xt=urn:btih:7080360de31346674a52be2c11d23a0d1c2ead14&dn=Paranormal+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Parapsychology:

[https://thepiratebay.org/torrent/14337215/Parapsychology_\(Occult\)](https://thepiratebay.org/torrent/14337215/Parapsychology_(Occult))

[https://pirateproxy.uno/torrent/14337215/Parapsychology_\(Occult\)](https://pirateproxy.uno/torrent/14337215/Parapsychology_(Occult))

magnet:?xt=urn:btih:862575b43d4d2c8d1642ca67c2c7f992634a3c1e&dn=Parapsychology+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fip4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Qabalah:

[https://thepiratebay.org/torrent/14405595/Qabalah_\(Occult\)](https://thepiratebay.org/torrent/14405595/Qabalah_(Occult))
[https://pirateproxy.uno/torrent/14405595/Qabalah_\(Occult\)](https://pirateproxy.uno/torrent/14405595/Qabalah_(Occult))
magnet:?xt=urn:btih:8c904544ce73446966baf50d91e9401534436a3d&dn=Qabalah+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Ritual Magic:

[https://thepiratebay.org/torrent/14416435/Ritual_Magic_\(Occult\)](https://thepiratebay.org/torrent/14416435/Ritual_Magic_(Occult))
[https://pirateproxy.uno/torrent/14416435/Ritual_Magic_\(Occult\)](https://pirateproxy.uno/torrent/14416435/Ritual_Magic_(Occult))
magnet:?xt=urn:btih:869bbb90cc1aa732e945bdaaab46b7cc8087d9dd&dn=Ritual+Magic+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Rosicrucian:

[https://thepiratebay.org/torrent/14468184/Rosicrucian_\(Occult\)](https://thepiratebay.org/torrent/14468184/Rosicrucian_(Occult))
[https://pirateproxy.uno/torrent/14468184/Rosicrucian_\(Occult\)](https://pirateproxy.uno/torrent/14468184/Rosicrucian_(Occult))
magnet:?xt=urn:btih:3ab02b310bec67581a03dc64ceab0fa7b2d479f9&dn=Rosicrucian+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Satanism & Left-hand Path:

[https://thepiratebay.org/torrent/14468185/Satanism__amp__Left-hand_Path_\(Occult\)](https://thepiratebay.org/torrent/14468185/Satanism__amp__Left-hand_Path_(Occult))
[https://pirateproxy.uno/torrent/14468185/Satanism__amp__Left-hand_Path_\(Occult\)](https://pirateproxy.uno/torrent/14468185/Satanism__amp__Left-hand_Path_(Occult))
<magnet:?xt=urn:btih:6ad5b9cdb6be0ab068f2b61a4b72e113a43e88ec&dn=Satanism+%26amp%3B+Left-hand+Path+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969>

Shamanism:

[https://thepiratebay.org/torrent/14468187/Shamanism_\(Occult\)](https://thepiratebay.org/torrent/14468187/Shamanism_(Occult))
[https://pirateproxy.uno/torrent/14468187/Shamanism_\(Occult\)](https://pirateproxy.uno/torrent/14468187/Shamanism_(Occult))
<magnet:?xt=urn:btih:09205e8e2ca39995cdab622b6abde7f038ab3f71&dn=Shamanism+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969>

Site Rips:

[https://thepiratebay.org/torrent/14468189/Site_Rips_\(Occult\)](https://thepiratebay.org/torrent/14468189/Site_Rips_(Occult))
[https://pirateproxy.uno/torrent/14468189/Site_Rips_\(Occult\)](https://pirateproxy.uno/torrent/14468189/Site_Rips_(Occult))
<magnet:?xt=urn:btih:baf4d994ae601383555fdbef625c96bab793272e&dn=Site+Rips+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969>

Sufism:

[https://thepiratebay.org/torrent/14468190/Sufism_\(Occult\)](https://thepiratebay.org/torrent/14468190/Sufism_(Occult))

[https://pirateproxy.uno/torrent/14468190/Sufism_\(Occult\)](https://pirateproxy.uno/torrent/14468190/Sufism_(Occult))
[https://pirateproxy.uno/torrent/14468190/Sufism_\(Occult\)](https://pirateproxy.uno/torrent/14468190/Sufism_(Occult))
magnet:?xt=urn:btih:9266d917d677f8b40e285b9fbe1f4a8e2132ee55&dn=Sufism+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Taoism:

[https://thepiratebay.org/torrent/14570091/Taoism_\(Occult\)](https://thepiratebay.org/torrent/14570091/Taoism_(Occult))
[https://pirateproxy.uno/torrent/14570091/Taoism_\(Occult\)](https://pirateproxy.uno/torrent/14570091/Taoism_(Occult))
magnet:?xt=urn:btih:904140d36dadf393d04926cf3feb4901df014e1e&dn=Taoism+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Tarot:

[https://thepiratebay.org/torrent/14589980/Tarot_\(Occult\)](https://thepiratebay.org/torrent/14589980/Tarot_(Occult))
[https://pirateproxy.uno/torrent/14589980/Tarot_\(Occult\)](https://pirateproxy.uno/torrent/14589980/Tarot_(Occult))
magnet:?xt=urn:btih:5bd174dff2fddd3ec37f0170ce05224444803c39&dn=Tarot+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Thelema:

[https://thepiratebay.org/torrent/14589981/Thelema_\(Occult\)](https://thepiratebay.org/torrent/14589981/Thelema_(Occult))
[https://pirateproxy.uno/torrent/14589981/Thelema_\(Occult\)](https://pirateproxy.uno/torrent/14589981/Thelema_(Occult))
magnet:?xt=urn:btih:f557af4824be2f1aefa79e8d0bb1d262b18f13e9&dn=Thelema+%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar.enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&tr=udp%3A%2F%2Ftracker.tiny-vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar
enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F
%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&t
r=udp%3A%2F%2Ftracker.tiny-
vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2
F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com
%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Vampirism Books:

[https://thepiratebay.org/torrent/14238496/Vampirism_Books_\(Occult\)](https://thepiratebay.org/torrent/14238496/Vampirism_Books_(Occult))
[https://pirateproxy.uno/torrent/14238496/Vampirism_Books_\(Occult\)](https://pirateproxy.uno/torrent/14238496/Vampirism_Books_(Occult))
magnet:?
xt=urn:btih:da84a22e87375604e6e66d100bb7c91fdf02f200&dn=Vampirism+Books+
%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.
org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar
enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F
%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&t
r=udp%3A%2F%2Ftracker.tiny-
vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2
F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com
%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

Wicca:

[https://thepiratebay.org/torrent/14609413/Wicca_\(Occult\)](https://thepiratebay.org/torrent/14609413/Wicca_(Occult))
[https://pirateproxy.uno/torrent/14609413/Wicca_\(Occult\)](https://pirateproxy.uno/torrent/14609413/Wicca_(Occult))
magnet:?xt=urn:btih:8e4c8b01f0b0a7a0ea48b69a007d2afd98ba20b1&dn=Wicca+
%28Occult%29&tr=udp%3A%2F%2F9.rarbg.to%3A2710&tr=udp%3A%2F%2Fexplodie.
org%3A6969&tr=udp%3A%2F%2Fz.crazyhd.com%3A2710&tr=udp%3A%2F%2Fp4p.ar
enabg.com%3A1337&tr=udp%3A%2F%2Fipv4.tracker.harry.lu%3A80&tr=udp%3A%2F
%2Fexodus.desync.com%3A6969&tr=udp%3A%2F%2Ftracker.torrent.eu.org%3A451&t
r=udp%3A%2F%2Ftracker.tiny-
vps.com%3A6969&tr=udp%3A%2F%2Ftracker.opentrackr.org%3A1337&tr=udp%3A%2
F%2Ftracker.coppersurfer.tk%3A6969&tr=udp%3A%2F%2Ftracker.openbittorrent.com
%3A80&tr=udp%3A%2F%2Ftracker.leechers-paradise.org%3A6969

TORRENT TRACKERS:

Torrents and magnet URLs obtained from sites like TPB use few working trackers. The most popular working trackers are included with the magnet URLs above. The following is a list of all current working trackers.

Remember to keep a space between them when adding them to a torrent client!

udp://9.rarbg.to:2710/announce
udp://xxxtor.com:2710/announce
udp://9.rarbg.me:2710/announce
udp://concen.org:6969/announce
udp://open.stealth.si:80/announce
udp://explodie.org:6969/announce
udp://tr2.ysagin.top:2710/announce
udp://tracker.linux.fi:6969/announce
udp://chihaya.toss.li:9696/announce
udp://tracker.zum.bi:6969/announce
udp://z.crazyhd.com:2710/announce
udp://bt1.archive.org:6969/announce
udp://bt2.archive.org:6969/announce
udp://tracker.dler.org:6969/announce
udp://bt2.54new.com:8080/announce
udp://tracker.nyaa.uk:6969/announce
udp://p4p.arenabg.ch:1337/announce
udp://tracker.uw0.xyz:6969/announce
udp://tracker.cyberia.is:6969/announce
udp://www.loushao.net:8080/announce
udp://ipv4.tracker.harry.lu:80/announce
udp://p4p.arenabg.com:1337/announce

udp://open.nyap2p.com:6969/announce
udp://zephir.monocul.us:6969/announce
udp://tracker.sbsub.com:2710/announce
udp://tracker-udp.gbitt.info:80/announce
udp://tracker2.itzmx.com:6961/announce
udp://tracker.moeking.me:6969/announce
udp://tracker.torrent.eu.org:451/announce
udp://exodus.desync.com:6969/announce
udp://tracker.tiny-vps.com:6969/announce
udp://retracker.akado-ural.ru:80/announce
udp://retracker.netbynet.ru:2710/announce
udp://tracker.kamigami.org:2710/announce
udp://tracker.zerobytes.xyz:1337/announce
udp://tracker.yoshi210.com:6969/announce
udp://opentracker.i2p.rocks:6969/announce
udp://tracker.opentrackr.org:1337/announce
udp://tracker.coppersurfer.tk:6969/announce
udp://tracker.iamhansen.xyz:2000/announce
udp://tracker.openbittorrent.com:80/announce
udp://tracker.internetwarriors.net:1337/announce
udp://tracker.leechers-paradise.org:6969/announce

TORRENT SEARCH ENGINES:

<https://1337x.to>

<https://bitlordsearch.com>

<https://glodls.to>

<https://idope.se>

<https://katcr.to>

<https://kickass.cd>

<https://limetorrents.cc>

<https://limetorrents.pro>

<https://magnetdl.com>

<https://rarbg.to>

<https://thepiratebay.org>

<https://thepirate-bay.org>

<https://torlock.com>

<https://torrentdownloads.pro>

<https://torrentfunk.com>

<https://yourbittorrent.com>

<https://yts.mx> (DOWN)

<https://yts.pm>

<https://yts.rs>

<https://yts.unblockit.uno>

<https://zooqle.com>

<https://ettvcentral.com>

<https://eztv.re>

<https://showrss.info/browse/all>

THE PIRATE BAY PROXIES:

<https://openpirate.cc>

<https://piratebay.live>

<https://piratenow.xyz>

<https://piratesbaycc.com>

<https://proxybay.github.io>

<https://thehiddenbay.com>

<https://thepiratebay10.org>

<https://thepiratebays.com.se/en>

<https://tpb.party>

<https://tpb12.ukpass.co>

<https://tpbay.win>

<https://pirate-proxy.co>

<https://proxy-bay.com>

TORRENT PROXIES & MIRRORS:

<https://torrentmirror.net>

<https://torrents.me/proxy>

<https://torrentsproxy.com>

39,399 visits · 1 online

© 2025 JustPaste.it

[Account](#)

[Terms](#)

[Privacy](#)

[Cookies](#)

[Blog](#)

[About](#)

[Pastebin](#)

[API](#)

[tools](#)

[faq](#)

[paste](#)

[Search...](#)

[Login](#) [Sign up](#)

[SHARE](#)

[TWEET](#)

[Guest User](#)

[Untitled](#)

[a guest](#)

[Oct 8th, 2017](#)

[45,840](#)

[1](#)

[Never](#)

[Add comment](#)

Not a member of Pastebin yet? Sign Up, it unlocks many cool features!

36.78 KB | None |

Hijink's (Jinxie's) Divination Guide

(Now with sèvis notes! Look for the “#” symbol.)

Some terms -

divine

di•vine

/də'vīn/

adjective

> of, from, or like God or a god

(see also: “grace” or “inspire” in terms of religion/spirituality)

divination

div•i•na•tion

/divə'nāSH(ə)n/

noun

> the practice of seeking knowledge of the future or the unknown by supernatural means

> future

> unknown

> supernatural means

<http://en.wikipedia.org/wiki/Divination>

diviner

div•i•ner

/də-'vī-nər/

noun

> a person who divines - one who foretells events

(see also: oracle, prophet, fortune-teller, etc.)

querent

que•rent

/'kwirənt/

noun

> a person who seeks - a searcher for answers

(see also: query, inquiry, seeker, etc.)

-mancy

man•cy

/mæn-sē/

suffix

> a specific form of divination

(see also -mance, -mancer, and -mantic)

Different Ways to Divine (oh, so many ways to divine) -

Omens

> if it's a sign, it's from the divine

An omen brings about change. Omens can be good or bad - but tend to be foreboding.

An omen is something that should be listened to, adhered to, or strictly observed - a warning of sorts.

Sortilege/Cleromancy

> the casting of lots - if it can be picked at random, it can be divined
Utilized if you have many of a particular item - cards, coins, bones, etc. Objects can be tossed, picking one or a few at random, or scrambled - the reader usually pays attention to imagery/symbolism, position/direction, or how the items fall in conjunction with one another.

(# - most, if not all, forms of divination fall under this classification)

Theriomancy/Augury

> nature and all of it's inhabitants are sacred - so pay attention

An Augur is someone who divines from, and pays attention to, birds. They observe bird behavior, might use live birds to peck/pick out letters or numbers, study their feces, watch them land on words, listen to them tweet, etc. Theriomancy is all about using aspects of animals or nature spirits to foretell events.

(# - Theriomancy is an antiquated term. Also, augury has a blanket meaning so that an augur is someone who divines from all of nature [not just birds or animals])

Spontaneous/Random

> How synchronous...

You ever have something just happen to you seemingly "out of the blue" and it changed your life/future forever? Ever been searching for an answer and it just suddenly comes to you from an outside source? Have you walked into a crowded party and listened to the babble to hear something of significance to you? Here, a diviner tries to find meaning in the seemingly meaningless.

"SIMPLE" METHODS:

Via Food

aleuromancy (flour or fortune cookie)

alomancy/adromancy/halomancy (salt)

alphetomancy (barley)

favomancy (beans)

cottabomancy/cottobomancy (wine in a bowl)

crithomancy (barley cakes)

cromnyomnacy (onion sprouts)

eleomancy (olive oil)

fructomancy (fruit)

oenomancy (wine)

oomancy/ovomancy (eggs)

tyromancy (cheese)

Via Nature (# - Augury)

anthomancy (flowers)

astrology/astromancy (celestial bodies)

cometomancy (comet tails)

dendromancy (by trees - oaks, yews, or mistletoe)

floromancy (flower's "feelings")
horoscopy (stars)
lunamancy/selenomancy (moon)
meteromancy (meteors)
ostenta/portenta (the natural occurrence or phenomena)
phyllomancy/sycomancy (leaves/fig leaves)
phyllorhodomancy (rose petals)
phytognomy (plant appearance)
roadomancy (constellations. See Astrology)
solaromancy (sun)
umbromancy (shade)
uranomancy (the sky)

Via Objects/Items/Tools

acultomancy/acutomancy (needles)
agalmatomancy (statues)
aichmomancy (sharp objects)
archeomancy/archaeomancy (sacred relics)
ariolation (alters)
astragalomancy (dice/"knuckle" or astragal bones)
astragyromancy (dice/numbers - thrown into a circle)
axiomancy/axinomancy (axes)
belomancy/bolomancy (arrows)
bibliomancy (books)
cartomancy (cards)
chalcomancy (striking gongs or copper bowls)
chartomancy (things on paper)
stichnomancy (books or lines)
cleidomancy/clidomancy (keys)
domino (dominoes)
cosquinomancy/coscinomancy (hanging sieves or shears)
cubomancy (cubes)
cyathomancy/kypomancy (cups/goblets)
cybermancy (computer oracles)
cyclomancy (wheels)
dictionmancy (dictionary)
hieromancy (holy objects)
idolomancy (idols)
macharomancy (swords or knives)
macromancy (large objects)
margaritomancy (bouncing pearls)
megapolisomancy (large cities)
micromancy (small objects)
numismatomancy (coins)
papyromancy (folding paper or money)

pegomancy (fountain)
pecthimancy/petchimancy (brushed cloth or wool)
radiesthesia/rhabdomancy (rods, sticks, wands, and cylindrical tools)
scarpomancy (old shoes)
sphondulomancy (spindles)
stolisomancy (fashion)
technomancy (technology)
trochomancy (wheel ruts)
videomancy (films)
zygomancy (weights)

Via Random

alveromancy (sounds)
arithmancy (assigning a numerical value to a word or phrase)
aspidomancy (sitting in a drawn circle)
astragalomancy/astragalamancy (numbers and letters)
auramancy (auras)
chresmomancy (lunatic ravings)
chronomancy (time/apt occasion)
clamancy (random shouts/cries in crowds, at night, etc.)
cledomancy (chance events or overheard words)
cleromancy (casting or tossing)
colormancy (color)
cryptomancy (omens)
deuteromancy (double take or second glance)
empirimancy (experiment/experience)
fractomancy (fractals)
galvanism (by observing electricity passing through muscles)
gastromancy (guttural sounds)
geloscopy (laughter)
gematria (Hebrew alphabet)
genethlialogy (birth date/birthday)
grammomancy (writing an individual letter)
graptomancy (handwriting)
gyromancy (dizziness)
ichnomancy (footprints)
iconomancy (icons)
isopsephy (numbers and letters)
letnomancy (secrets)
literomancy (a letter in a written language)
logarithmancy (logarithms)
logomancy (words)
lots (chance)
mathemancy (math)
moromancy (foolishness)

nomancy (name)
notarikon (initials)
numerology (numbers)
onomancy (letters in a name)
photomancy (fields of light)
psephomancy (lots or ballots - sometimes pebbles. See: pessomancy)
pseudomancy (false means)
ptarmoscopy (interpreting sneezes)
retromancy (looking over one's shoulder)
rhapsodomancy (poems)
shufflemancy (use of electronic medium that will play media randomly)
symbolomancy (things found on the road)
temurah (anagrams)
transataumancy (things accidentally seen or heard)
xenomancy (strangers)

Via Somatomancy (human body/form)

ambulomancy (walking)
amniomancy (placenta)
anthropomancy (human sacrifice)
anthroposcopy/schematomancy (physical appearance)
biorhythmic (physical, mental, and emotional states)
brizomancy/hypnomancy/meconomancy/narcomancy (sleep)
bumpology (bumps on the skin)
cartopedy/pedomancy (foot)
cephalomancy (head)
crainognomy (skull/head)
"the crawling baby" (baby's crawl)
dactyliomancy (ring fingers, rings, or finger movements)
dririmancy (dripping blood)
drimimancy (bodily fluids)
hematomancy (blood)
haruspicy/haruspex (entrails) (# - see below in animals)
idromancy (sweat)
iridoglogy (eye color)
labiomancy (lips)
maculomancy (spots on skin)
mazomancy (nursing)
meilomancy (moles)
metopomancy (lines on the forehead)
moleosophy (blemishes)
natimancy (buttocks)
oculomancy (eyes)
odontomancy (teeth)
omphalomancy (navel)

oneiromancy (dreams)
onimancy (fingernails/toenails)
ophthalmomancy (eyes)
organoscopy (organs)
ossomancy/osteomancy (bones)
ouranomancy/uranomancy (urine)
phobomancy (fear)
phrenology (brain/bumps on the skull)
physiognomy (faces)
pilimancy (collecting human hair)
pneumancy (blowing air)
scatomancy (excrement)
spasmatomancy (convulsions/seizures)
sternomancy (ridges on the breastbone)
umbilicomancy (umbilical cords)
uromancy (urine)
urticariaomancy (itches/hives)

THE ELEMENTS

Stareomancy (elements)

Via Aeromancy (air)

aeromancy (air)
anemomancy (wind)
astropomancy (lightning)
austromancy (wind)
brontomancy (thunder)
ceraunoscopy/meteoromancy (thunder and lightning)
chaomancy (aerial vision)
electromancy (lightning and electricity)
eromancy (water vessels exposed to air)
nephomancy (clouds)

Via Geomancy (earth) (# - not only “earth divination”; but also deals with geometric/mathematical figures)

<https://en.wikipedia.org/wiki/Geomancy>

abacomancy (dust)
amathomancy (sand)
lithomancy (gems or stones)
oromancy (mountains)
oryctomancy (minerals)
pessomancy (pebbles)
topomancy (geography/land formations)

Via Hydromancy (water)

bletonmancy (water current)
ceromancy (dripping melted wax into water)
cryomancy (ice)
cyclicomancy (swirling water in a cup)
divining rod/dowsing (finding water)
hydatomancy (rain water)
lecanomancy (basin of water)
plumbomancy (observing shapes of molten lead when poured into water)
water witching (finding water)

Via Pyromancy (fire) (# - some forms of scapulimancy and plastromancy belong here as fire is used to ash cracks or char bones to be read)

anthracomancy (burning coals)
botanomancy (burning sage, figs, etc.) (# - any plant matter)
capnomancy (smoke)
libanomancy (smoke or ash from incense)
causimancy/causimomancy (burning)
daphnomancy (burning laurel wreaths)
empyromancy (burning)
knissomancy (incense)
lampadomancy (flame, torch, or lantern)
libanomancy (burning frankincense)
lychnomancy (3 identical candles)
molybdomancy (molten metal)
sideromancy (burning straw with iron)
spodomancy (soot/wood ashes)
stigonmancy (burning writing into bark)
tephramancy/tephromancy (ashes)
turifumy (shapes seen in smoke)
xylomancy (shape, texture, appearance of burning wood)

Via Spirits/Divine

Demonomancy (demons)
Enochian (angels) (# - More religious/spiritual than divinatory. Perhaps beyond the scope of this guide)
enthusiasm (speech by those possessed by a divine spirit)
hagiomancy (saints)
metagnomy (magic)
necromancy (corpses or speaking to the deceased)
necyomancy (summoning damned souls)
nigromancy (black magic)
psychomancy (soul/mind. See necromancy)
sciomancy/shadowmancy (shadows/spirits) [Shadow people?]
theomancy (foretelling events/prophecy)
thumomancy (one's own soul)

Via Theriomancy/Augury (animals/animal behavior)
ailuromancy/felidomancy (cats)
alectormancy/alectromancy (rooster/rooster sacrifice)
apantomancy (chance encounters with animals)
arachnomancy (spiders)
armomancy/omoplatoscopy/scapulimancy (animal shoulder blades)
aruspicina/haruspicy/hieromancy (entrails of sacrificed animals)
augury/avimancy/ornithomancy (birds) (# - or nature in general, see above)
auspicy (bird flight)
batraquomancy/batrachomancy (frogs)
canomancy (dogs)
cephaleonomancy/cephalonomancy (skulls)
choriomancy (pig bladder)
conchomancy (shells)
dracomancy (dragon)
entomomnacy/entomancy (insects)
extispicy/hepatomancy (# - liver of sacrificed animals)
hippomancy (horses... Yes - horses, not hippopotamus/hippopotami)
hyomancy (wild hogs)
ichthyomancy (fish)
myomancy (rats or mice)
myrmomancy (ants)
nggàm (spider and crab behavior)
ololygmancy (howling of dogs)
ophidiomancy (snakes)
plastromancy (cracks formed by heat on animal shoulder blades/turtle's plastron) (# - see above)
spatilomancy (animal excrement)
skatharomancy (beetle tracks)
slinneanachds/slinnanacht (animal shoulder blades) (# - Scottish/gaelic form)
stercomancy (seeds in bird feces)
zoomancy (animals)

http://en.wikipedia.org/wiki/Methods_of_divination

http://www.alphadictionary.com/articles/fortune_telling.html

<http://www paranormal-encyclopedia.com/d/divination/types.html>

COMPLEX METHODS:

Årsgång -

The Årsgång (pronounced Orsh-gong), translated to English means “year walk” or “annual walk”. It’s an old, obsolete Swedish tradition/divinatory method to see what the next year holds and, perchance, to run into a supernatural being or two. There are hundreds of records of the Årsgång that can be found at Gothenburg and Lund

universities (Sweden).

<https://en.wikipedia.org/wiki/%C3%85rsg%C3%A5ng>
Årsgång

The “walker” (the person whom wishes to see the future/see the spirits) must do as follows:

- + fast the entire day

Some regions say only water can be consumed, others say no food/drink whatsoever.

- + must remain silent - no talking, laughing, or noise of any kind

A vow of silence, essentially

- + must lock themselves in a dark room all day

The general consensus is that the walker must refrain from forms of entertainment or interaction.

- + at midnight, the walker may leave and walk to the nearest church or churches

- + must circle the church, counterclockwise, 3(+) times

The number of times vary from region to region; but a minimal of 3. If you are unsure of direction, keep the church on your left while walking.

- +after circling, the walker must go to the churches main door and blow into the keyhole

This signifies the denouncing of the walker's Christendom/Christianity - it is a sign that you are willing/ready to commune with the spirits

- +walk to the nearest graveyard, cemetery, or wooded area

With all of this, the walker is ready to see the spirits or catch glimpses of the future year

Spirits and mythological creatures associated with the Årsgång:

Hulder or Skogsrå

<http://en.wikipedia.org/wiki/Hulder>

>a seductive, female, nature spirit

<https://en.wikipedia.org/wiki/Skogsr%C3%A5>

>wood nymph

Those who encounter a hulder or skogsrå are said to be never seen again

Bäckahästen or Neck

[https://en.wikipedia.org/wiki/Neck_\(water_spirit\)](https://en.wikipedia.org/wiki/Neck_(water_spirit))

>water spirit

>sometimes as a seductive female/mermaid/siren

>sometimes as a white horse

Those who encounter a bäckahästen or a neck are said to be seduced to a watery grave

Gloson

<http://sv.wikipedia.org/wiki/Gloson>

>pig or wild boar (razor back)

>said to be associated with fire or have glowing eyes

>sometimes has a spirit rider, much like a gullinburste/gyllenborste

<https://sv.wikipedia.org/wiki/Gyllenborste>

Those who encounter a gloson are said to either be taken away by the boar, never to be seen again, or they killed by it - torn apart by it's terrible teeth.

Mylingen

<https://en.wikipedia.org/wiki/Myling>

>a child or infant-like spirit

>enraged or revenge-seeking spirit

Mylings are said to be unbaptized children, typically born out of wedlock - then left to die, abandoned, or otherwise murdered and not given a proper burial. Mylings are said to surprise their victims, jumping onto the back of an unsuspecting walker - demanding that they be taken to a graveyard/cemetery for proper burial. If not listened to, mylings are said to kill with violent rage.

Nattravnen or "Night Raven"

<https://en.wikipedia.org/wiki/Nachtkrapp>

>a large, nocturnal, raven-like creature

>said to be an ill-omen, bringer of misfortune, death, famine, and disease

Those who encounter the Nattravnen are said to either die instantly, by looking into it's non-existent eyes; or become sick by looking at it's hole-filled wings. Nattravnens are also said to pick up their prey, fly them back to their nest, and devour them with ravenous hunger.

Kyrkogrimen or "Church Grim"

http://en.wikipedia.org/wiki/Church_Grim

>church guardian spirits

>sometimes depicted as small, misshapen, shadow people

>sometimes appear as pale-skinned ghosts (of those who previously attended the church)

>can take many forms: black dogs, lambs, rams, horses, large roosters, or ravens (associated with animal sacrifice)

During the Årsgång, a walker might encounter the Kyrkogrimen/guardian(s) while near church. Little is known about these protectors of the church. Some say that they are benevolent, that they are the ones who show the walker visions of the next year/future. Some say that they are malevolent, that they will become hostile to the walker who has recently denounced their Christianity...

Astrology -

Materials needed: Birth location, time, and date of the person (to calculate what celestial bodies were above at the time of birth) and working knowledge of celestial bodies (sun, moon, stars, constellations, and planets) and the symbology/meaning behind them.

Now, there are many forms of astrology (hence, it's a complex system) like the Western Zodiac, Chinese Zodiac, Jyotish (Vedic astrology), and dōbutsu uranai (Japanese

animal horoscope). The term horoscope is synonymous with astrology but specifically pertains to “look at” (more personal) while astrology is more “the study of” (broader). Though both can be used somewhat interchangeably, it’s more proper to say “I study astrology and can read your horoscope” rather than the other way around. Astrology has been/can be incorporated in many forms in the occult like alchemy, the Tarot, the Kabbalah, etc. because it can be so complex and meaningful.

<http://en.wikipedia.org/wiki/Astrology>
<http://en.wikipedia.org/wiki/Horoscope>
<http://en.wikipedia.org/wiki/Zodiac>
http://en.wikipedia.org/wiki/Western_astrology#The_zodiac
http://en.wikipedia.org/wiki/Chinese_zodiac
http://en.wikipedia.org/wiki/Chinese_astrology
http://en.wikipedia.org/wiki/Chinese_constellations
http://en.wikipedia.org/wiki/Four_Pillars_of_Destiny
http://en.wikipedia.org/wiki/Hindu_astrology
http://en.wikipedia.org/wiki/D%C5%8Dbutsu_uranai
<http://world.doubutsu-uranai.com/>
(find out your Japanese animal horoscope)
http://en.wikipedia.org/wiki/Natal_chart
<http://en.wikipedia.org/wiki/Constellation>
http://en.wikipedia.org/wiki/Astrological_sign

Cartomancy - (# - many thanks to sèvis, again, for clarifying this section)

Materials needed: decks or playing cards (some methods require unique or signature decks)

Cartomancy simply means “divination via cards”. Cartomancy stems out of chartomancy (divination by paper/ or images/writing on paper).

<https://en.wikipedia.org/wiki/Cartomancy>

- + American Hoodoo practitioners
- + “Gypsy Playing Cards”
- + Lenormand Cartomancy
- + Lotería (Mexican Bingo - could be used for divinatory purposes)

*** coming soon! more cartomancy traditions! ***

+ Oracle Cards

Oracle cards are simply put: Awesome. Oracle cards are typically diviner made/self-made. The fun thing about Oracle cards is that there are essentially no rules going into making them. You can have any number of cards, have as much or as little imagery per card, come up with a multitude of meanings for each card, they can be any size/shape, etc. The only limitation when it comes to Oracle cards is your own imagination.

Now, just because there are “no rules” doesn’t mean you should go “willy-nilly” with

them. They should still be treated as a diving tool and should bring about some wisdom/answers from them. Make sure that each card has a significant meaning and can be used to divine for your querent(s).

You can make Oracle cards or buy them online - the ones you can purchase from others who have made them will either come with assigned meanings or simply have no meanings and it will be up to you to create your own behind them.

+Tarot

Materials needed: A deck/set of Tarot cards

The Tarot has such occult, deep symbolism on the cards; but don't let this complex method scare you away. There are 78 cards in total in a deck. They are typically broken into two groups: Major and Minor Arcana. The Major Arcana (22 cards) typically hold the Trump cards while the Minor Arcana (56 cards) is separated into 4 different suits. Each card has a specific meaning right-side-up and a weaker or lesser meaning when the card is reversed or up-side-down.

There are many different decks out there with varying imagery and symbolism. There are some that switch card number/placement around - but most decks follow the description above. There are also varying spreads that a diviner can utilize.

<http://en.wikipedia.org/wiki/Tarot>
http://en.wikipedia.org/wiki/A._E._Waite
http://en.wikipedia.org/wiki/Rider-Waite_tarot_deck
http://en.wikipedia.org/wiki/Aleister_Crowley
http://en.wikipedia.org/wiki/Thoth_tarot_deck
http://en.wikipedia.org/wiki/Tarot_of_Marseilles
http://en.wikipedia.org/wiki/Major_Arcana
http://en.wikipedia.org/wiki/Minor_Arcana

<http://www.learntarot.com/>
<http://www.learntarot.com/cards.htm>
(learn the Tarot for yourself)
<http://www.tarotpedia.com/>
(Tons upon tons of info here)
http://www.psychic-revelation.com/reference/q_t/tarot/tarot_spreads/
(different types of spreads - great for divining ideas)

*** Tarot FAQ (frequently asked questions)

> I've heard you have to be given a deck instead of buying one, is this true? Will I get "bad luck" if I get my own?

No. By all means, if you are interested in the Tarot - go out and find a deck you like.

> I've heard you can only use them once a month, is this true?

No. Use them and divine with them as much as you'd like/as much as possible.

> There are so many types of decks, which are best for beginners?

I always recommend Rider/Waite for beginners - it has simple imagery and is very beginner friendly. I also recommend Crowley's Thoth set if you really want to delve into the occult. The Marseille deck is very medieval looking and simple. Having said this, go with a deck that you like or are drawn to - each come with a learning booklet (if not, check the internet), so you can really learn from any.

> There are so many cards! How do you memorize/learn them all?

It takes practice. It won't come overnight. It takes time to learn the imagery and it can be fun to do your own mnemonic devices for remembering card meanings.

Cheirography (aka Palmistry or palm-reading) -

Materials needed: A person's hand or palm and a working knowledge of the meanings behind a person's hand's/finger's: lines, shapes, markings, etc.

In cheirography, the diviner will take the querent's hand and study all that they can - the length of fingers, unique markings, lines in the palm, etc. in order to determine a querent's personality or future. The reason that palmistry falls into the "complex systems" is because elements of astrology can also be incorporated into palmistry as well (see Astrology) - as there are fingers and lines that correlate to planets and celestial bodies.

A simple "google" search of palm reading and/or palm reading images/pdfs will bring about a plethora of information.

<http://en.wikipedia.org/wiki/Palmistry>

<http://www.wikihow.com/Read-Palms>

<http://en.wikipedia.org/wiki/Cheiro>

(his book "Palmistry for All" is good one)

> The skeptical Mark Twain wrote in Cheiro's visitor's book that he had "... exposed my character to me with humiliating accuracy."

Chien Tung/Kau Cim -

Materials needed: A small, cylindrical, bamboo container and flat bamboo sticks. On each stick, a single Chinese number is depicted (1-78/100). Each number is assigned a meaning in a Kau Cim fortune book.

In Kau Cim, the bamboo container is shaken and tipped until a singular stick becomes loose and falls out. If multiple fall out, the divinations are placed back in and the shaking/tipping process is repeated until only one falls out. Another method is pulling one out at random. A mixture of sortilege and bibliomancy, makes this method is "complex" because it can also incorporate the use of an human oracle to interpret the meaning or another divination known as Jiaobei.

http://en.wikipedia.org/wiki/Kau_cim

<https://www.youtube.com/watch?v=kF78YrHiV7s>

<http://en.wikipedia.org/wiki/Jiaobei>

Feng Shui -

Materials needed: Anything that can be organized, have it's orientation changed, or anything that can be added/taken away/alterd that brings about peace or harmony. The idea that everything is interconnected.

"Wind water" (as it's known in English) or Feng Shui, is all about orienting objects/a space to create harmony - usually with a local environment (nearby bodies of water, stars, or the cardinal directions).

In this divinatory method, a diviner reads "an area" to see if it harmonious or chaotic and then divulges insight as to how the area can be altered to minimize chaos and bring about positive spirits/outcomes. This is a complex method because it can incorporate a multitude of objects and can also have elements of occult/spirituality too.

http://en.wikipedia.org/wiki/Feng_shui

related :

<https://en.wikipedia.org/wiki/Bagua>

Full moon water scrying -

Materials needed: a body of still water (natural or otherwise) and a full moon
(See scrying below) - a combination of hydromancy and scrying.

Hakata (#) -

Materials needed: tablets or tiles with imagery on one side and blank on the other.

Used originally by witch doctors to discover illness or misfortune, these tablets or tiles are dropped/thrown and then divined from. Each tile has it's own imagery/meaning.

Each subsequent fall affects the next - leading to complex or intricate reads that build upon one another as it's proceeded.

(see astragalomancy above)

IChing/Yijīng -

Materials needed: Depends on the specific method

plastromancy (turtle shell) (see Theriomancy) - a turtle's plastron/shell will be needed
yarrow stalks - 50 yarrow stalks or Achillea millefolium sticks and IChing "Book of Changes"

3 coins and IChing "Book of Changes"

2 coins and IChing "Book of Changes"

4 coins and IChing "Book of Changes"

6 coins and IChing "Book of Changes"

8 coins and IChing "Book of Changes"

dice and IChing "Book of Changes"

marbles or beads and IChing "Book of Changes"

rice grains and IChing "Book of Changes"

calendric cycles and astrology and IChing "Book of Changes"

the Wen Wang Gua method (does not include IChing "Book of Changes") - incorporates

12 Earthly branches, 5 Elements, and Chinese calendar
(it may also be wise to utilize a writing utensil and having scratch paper to write down hexagrams or numbering/math)

http://en.wikipedia.org/wiki/I_Ching

http://en.wikipedia.org/wiki/I_Ching_divination

[http://en.wikipedia.org/wiki/Hexagram_\(I_Ching\)](http://en.wikipedia.org/wiki/Hexagram_(I_Ching))

<http://www.luckymojo.com/iching/ichingpermutations.html>

(an interesting article on how many combinations you can get out of IChing)

IChing is an ancient form of divination that stems from using the book of the same name IChing or the “Book of Changes”. A diviner uses a random number generator to figure out which hexagram (64) to utilize in the book - this form of divination is a combination of sortilege, bibliomancy, and can combine other forms of divination such as astrology, theriomancy, stareomancy, etc.

Ifá -

(# - many thanks to sèvis, again, for clarifying this section)

Materials needed: A divining chain called an Opele OR through Ikin (sacred palm nuts) that are placed on a Opan Ifá (a wooden, divinatory tray) - the process is overseen by a Babalawo (priest) or Iyalawo (priestess) whom knows the oral tradition Odu Ifá.

In this method, the Babalawo or Iyalawo begins to summons spirits by tapping on the divining tray which houses the palm nuts or opele. The palm nuts are read as they are picked up by the diviner and placed from one hand to the other - this process is repeated until one of the Odu (possible combinations) is divined for the querent.

<http://en.wikipedia.org/wiki/If%C3%A1>

Ilm al-raml -

*** coming soon! ***

Mahjong/Májiàng -

Materials needed: Mahjong game set (144 tiles)

A tile game from China, Mahjong has been compared to a domino game but is said to be played moreso like playing cards, such as the card game “rummy”. Fabled to originate from Confucius, the Chinese philosopher/teacher/politician and based off the principles of benevolence, sincerity, and piety.

Divining from Mahjong tiles can vary from simple to complex - depending on the method used to divine from them. One such method is sortilege, or picking a tile(s) at random and then divining. Tile meanings range from directions (winds), colors (dragons), seasons, flowers, etc.

<http://en.wikipedia.org/wiki/Mahjong>

Mo -

Materials needed: Tibetan dice (die) and various books written by the lamas
A method very similar to that of Yijīng - a combination of astragyromancy and bibliomancy.

Mongolian Shagai -

*** coming soon! ***

[https://en.wikipedia.org/wiki/Mo_\(divination\)](https://en.wikipedia.org/wiki/Mo_(divination))
(# - see astragalomancy above)

Norse Runes -

Materials needed: Runes inscribed into clay, coins, stones, tiles, resin, wood, etc. typically held in a bag. These runes are usually divined from using sortilege - being picked at random or tossed at random and then read. Each rune has a specific meaning behind them.

Sets of runes, or an alphabet of sorts, come from various centuries; but the most popular to divine from are the Elder Futhark runes and the Younger Futhark runes, respectively.

<http://en.wikipedia.org/wiki/Runes>
http://en.wikipedia.org/wiki/Runic_magic
(Some good sources/authors in these)

If you would like to read more on Norse runes - this thread:

<http://archive.4plebs.org/x/thread/13370057>
has a lot of good sources and information.

Ogham -

Materials needed: Irish inscriptions (Ogham alphabet) on four yew sticks (or wands), a piece of cloth marked with a “Finn’s Window” combined with stick sortilege, and/or the use of a bríatharogam (a two word kenning or “compound”) from Ogham
Not much is known about the divinatory methods of Ogham - just theory and conjecture. One such method is that random Ogham letters were inscribed onto a large stone or four yew sticks, they were then tossed, then divined from. Another method was tossing sticks onto a cloth with what is know as a “Finn’s Window” drawn upon the cloth - the “Finn’s Window” was used to find Ogham letters and divine. Lastly, the use of bríatharogams could be used to divine meanings either by combining them with the prior two methods or by another devised method.

<http://en.wikipedia.org/wiki/Ogham>
<http://en.wikipedia.org/wiki/Br%C3%ADatharogam>
http://en.wikipedia.org/wiki/Auraicept_na_n-%C3%89ces
<http://paganwiccan.about.com/od/thecelticogham/ss/MakeOghamStaves.htm>
(a site on how to make your own or use Ogham sticks)

Ouija -

Materials needed: A flat board (usually wood) with written/inscribed letters of the alphabet, numbers, words (such as “yes”, “no”, “goodbye”, etc.) into the board and a planchette.

An Ouija board (otherwise known as “spirit boards” or “talking boards”) is a device used to communicate with spirits or supernatural entities and used in a divinatory fashion or used in seances. The diviner(s) holds the planchette and then asks spirits for answers/guidance wherein it is presumed that the spirits will spell out answers (cryptic or otherwise) with the device.

It gets a mention in the complex systems because it's a combination of astragalomancy (divining from random numbers and letters) and necromancy (divining from spirits or the dead) - not to mention it can be combined with other forms of divination.

<http://en.wikipedia.org/wiki/Ouija>

http://en.wikipedia.org/wiki/Automatic_writing

<http://en.wikipedia.org/wiki/Mediumship>

Pallomancy (pendulums) -

Materials needed: A suspended weight (or mass) that can swing freely (can be anything really: a rock on a string, metal pointer on a chain, a coin on a necklace, etc.)

Pallomancy is divination by pendulums. Used in a variety of ways, pallomancy can answer simple yes/no questions, be used on maps, point in directions, or divine other such information unknown to the diviner/querent. Pallomancy can be used in conjunction with Ouija boards (see above) or the Tarot (also below) and various other divination methods.

<http://en.wikipedia.org/wiki/Pendulum>

Poe -

Materials needed: Two, crescent-shaped (like a shell or clam) pieces of wooden blocks. These “moon blocks” or “bamboo cups” are typically used to answer yes/no questions from the divine. These blocks are tossed and then read. If they land:

1 flat, 1 round = yes

2 round (flat side down) = no

2 flat (round side down) = a “no” answer, means the gods/spirits are laughing because the querent already knows the answer - they just haven't realized it yet.

1 or 2 land upright (neither flat nor round side) = the gods/spirits do not understand or the question is nullified.

In the absence of divining sticks - answers are said to come truly when the same divination is portrayed 3 times in a row.

http://en.wikipedia.org/wiki/Poe_divination

<http://en.wikipedia.org/wiki/Jiaobei>

(see also Chien Tung/Kau Cim)

Ramala Shastra -

*** coming soon! ***

Scry (to descry) -

Materials needed: Depends on the method (# - the blind may scry too!)

catoptromancy (mirrors)

> a mirror

gastromancy (crystal ball)

> a crystal ball

hydromancy (water)

> a body of water (can be a bowl of water, pond, lake, etc. but preferable still water)

To descry means to "catch sight of" or to "catch a glimpse". Scrying is the act of seeing visions that come via supernatural means - seeing the unseen (not to be confused with remote viewing or being psychic - although, it's quite possible that there is some overlap between these methods). Scrying is moreso concerned with determining what the demonic, scary face in the mirror meant rather than what it was.

Whether the visions come from your higher conscious, spirits, gods, or from an altered state of consciousness - it'll be undeniable when you have a vision vs. your ordinary day-dreaming/imagination.

When a diviner wants to scry - there are a couple of ways to go about it. One, is the "mental way". This is typically done without a reflective surface; but rather, in the diviner's astral space (think of it as a mental "safe zone" brought about by meditation) - where they can view things "with their eyelids shut" or "with their mind's eye". Second, is the "reflective surface" way. In this way, the diviner peers at a reflective surface for an extended period of time - after awhile, vision will begin to shift, blur, blank out, etc. Some diviners describe it as entering a fog. After a while "in the fog/cloud/smoke/etc." then the diviner will begin to have visions. The diviner is conscious and aware of these visions; but essentially has no control over what is being displayed.

Scrying can be brought about with altered states as well (through the use of drugs, meditation, fasting, entering a trance, etc.) and is considered a complex method in this diviner's mind because it can be done with many mediums, in varying ways, and with different states of mind.

<http://en.wikipedia.org/wiki/Scrying>

<http://en.wikipedia.org/wiki/Trance>

It may also be of interest (of those who are into scrying) to also look into:

http://en.wikipedia.org/wiki/Ganzfeld_experiment

http://en.wikipedia.org/wiki/Sensory_deprivation

http://en.wikipedia.org/wiki/Remote_viewing

Also, some reads that I always recommend to beginners (because I get asked about it

all the time)

> Benjamin Rowe's "A Short Course on Scrying"

> Frater Achad's "Crystal Gazing"

Sikidy (pronounced S'kid) -

Materials needed: (Read below, first method requires 16 stones/seeds. The second method requires a stick and sand/dirt/loose earth).

Sikidy is a form of geomancy (divination by earth) and comes from Madagascar and has ties to Arabic backgrounds. In this form of divination, the diviner is referred to as the Mpsikidy or Ombiasy.

First method of Sikidy is using 16 stones or seeds. Seeds are traditionally used. These seeds are randomly arranged into singles or pairs and then put into their respective groupings (columns and rows).

The second method is similarly done with drawing random, wavy lines in the sand. The lines are, again, arranged into singles and pairs and then put into their respective groupings.

Each grouping has a specific meanings and can be broken into different divinations and can be interpreted in a multitude of ways. Initially, the body (head, chest, hips, and foot/feet), then into mothers/daughters, then into royalty/slaves/dragons/omens, etc. A complex system for sure.

<http://www.serenapowers.com/sikidy.html>

<http://bioinfo.uib.es/~joemiro/teach/labmat/Old/labmatold/sikiry.pdf>

(this article is great for those who are into math and the various outcomes of sikidy)

<http://www.scribd.com/doc/82150984/Divination-among-the-Malagasy-Geomancy-Sikidy#scribd>

(a more in-depth read about the process)

Tasseomancy (tea, coffee, and wine readings) -

Materials needed: A drink of tea, coffee, wine, or any other such beverage that can leave behind sediments after being consumed.

The diviner will typically offer the querent a drink. The querent and the diviner may talk about or discuss the question at hand. Once the beverage is consumed, the diviner will then take the cup/container from the querent and read the sediments that have been left behind on the bottom. What the diviner looks for is: familiar shapes/imagery, symbolism, or any sign that can be pulled from the sediments.

Special cups can also be implored such as: zodiac cups, playing card cups, or cups decorated with a multitude of symbols and imagery.

A fun, simple, and/or yummy way to put the querent at ease - tasseomancy can still be a

complex and intricate way to divine.

<http://en.wikipedia.org/wiki/Tasseography>

<http://www.gutenberg.org/files/18241/18241-h/18241-h.htm>

(some helpful symbolism - note, not all these symbols will mean the same thing to everyone/every diviner; but it's a good spring board to get one started)

I wish anyone who reads this the very best. "Many thanks" - Hijinks (Jinxie)

Add Comment

Please, Sign In to add comment

Public Pastes

Crypto Exploit

CSS | 3 min ago | 0.94 KB

December smells like money

CSS | 3 min ago | 0.94 KB

Secrets.kdbx

1 hour ago | 71.82 KB

Stationeers IC10 - S01E03 Solar Tracking &...

5 hours ago | 2.62 KB

FFX2 Via Infinito Monster Master

13 hours ago | 0.82 KB

Untitled

14 hours ago | 6.22 KB

Untitled

16 hours ago | 14.04 KB

Turok 2 Script API KEX4

C# | 16 hours ago | 2.83 KB

[create new paste](#) / [syntax languages](#) / [archive](#) / [faq](#) / [tools](#) / [night mode](#) / [api](#) / [scraping api](#) / [news](#) / [pro](#) / [privacy statement](#) / [cookies policy](#) / [terms of service](#) / [security disclosure](#) / [dmca](#) / [report abuse](#) / [contact](#)

By using Pastebin.com you agree to our cookies policy to enhance your experience.

Site design & logo © 2025 Pastebin

We use cookies for various purposes including analytics. By continuing to use Pastebin, you agree to our use of cookies as described in the Cookies Policy. OK, I Understand

Not a member of Pastebin yet?

Sign Up, it unlocks many cool features!

Pastebin

API

tools

faq

paste

Search...

Login Sign up

SHARE

TWEET

lathesis

/div/ination links & resources

lathesis

Aug 16th, 2020 (edited)

56,402

2

Never

1

Not a member of Pastebin yet? Sign Up, it unlocks many cool features!

2.94 KB | None |

RECOMMENDED /DIV/ LINKS:

/DIV/'S READERS' GUIDES:

- Rustig on how to choose a deck and start with the tarot:

<http://i.imgur.com/2rodLWB.png>

- Thoth's Rune and Tarot guide:

<https://docs.google.com/document/d/1ciFuMOVDIkA18d9Rw-Zkklgigx-Y4XzJkGVeMTYWcic/edit?pref=2&pli=1>

- Hijinks' revised divination guide:

<https://pastebin.com/Gv10KZUA>

WEBSITE LINKS:

Tarot

- Rider-Waite-Smith

Biddy Tarot: Cards Meanings - <http://www.biddytarot.com/tarot-card-meanings>

Psychic Revelation: Tarot -

https://www.psychic-revelation.com/reference/q_t/tarot/index.html

The Tarot Guide - <https://www.thetarotguide.com>

Trusted Tarot - <https://www.trustedtarot.com/card-meanings>

Learning the Tarot - <http://www.learntarot.com>

- Thoth

Raven's Tarot Site (Thoth) - <http://www.corax.com/tarot>

Thoth Tarot Foundations - <http://www.esotericmeanings.com/tarot-foundations>

Runes

Rune Secrets - <http://runesecrets.com>

Sunnyway - <http://www.sunnyway.com/runes/index.html>

The Rune Site - <http://www.therunesite.com>

Havamal - <https://www.beyondweird.com/high-one.html>

Playing Cards

Art of Cartomancy - <https://artofcartomancy.blogspot.com/p/basic-cartomancy-skills.html>

Cardarium - <https://cardarium.com>

Fortune Telling With Playing Cards - <https://foxhugh.com/divination/fortune-telling-with-playing-cards>

Lenormand

Petit Lenormand Card Meanings - <http://learnlenormand.com/petit-lenormand-card-meanings>

Lenormand Lessons- <https://www.divinewhispers.net/lenormandlearnings.htm>

Anna K Lenormand - http://www.annak-tarot.at/index-lenormand_e.html

Scrying

A Short Course in Scrying - <http://hermetic.com/norton/ashort.htm>

Eugenius' guide to scrying - <https://www.smashwords.com/books/view/785490>

RECOMMENDED BOOKS:

TAROT

Rider-Waite-Smith

- Benebell Wen - Holistic Tarot
- Rachel Pollack - 78 Degrees of Wisdom
- Arthur Edward Waite - The Pictorial Key

Thoth

- Aleister Crowley - The Book of Thoth (Liber 78)
- Lon Milo Duquette - Understanding Aleister Crowley's Thoth Tarot

Golden Dawn

- Israel Regardie - The Golden Dawn
- Golden Dawn - Book T (Tarot excerpt from The Golden Dawn by Israel Regardie)

Marseilles

- Alejandro Jodorowsky & Marianne Costa - The Way of Tarot
- Oswald Wirth - Tarot of the Magicians*

- Robert Wang - The Qabalistic Tarot
- Gareth Knight - Tarot and Magic*
- Paul Foster Case - An Introduction to the Study of Tarot*

- Alfred Douglas - The Tarot: The Origins, Meaning and Uses of the Cards*
- Stephen Flowers - The Magian Tarok
- Susan Chang - Tarot Correspondences

- Paul Christian: <https://pastebin.com/9TFyrxJq>

RUNES

- Edred Thorsson - Runecaster's Handbook
- Edred Thorsson - Futhark: A Handbook of Rune Magic
- Diana L. Paxson - Taking up the Runes
- Poetic & Prose Edda
- The Havamal

LENORMAND

- Caitlin Matthews - The Complete Lenormand Oracle
- Marcus Katz & Taly Goodwin - Learning Lenormand
- Rana George - The Essential Lenormand

PALMISTRY

- Cheiro - Palmistry For All

Comments

Kassie2022

Kassie2022

3 years

Comment was deleted

Add Comment

Please, Sign In to add comment

Public Pastes

Crypto Exploit

CSS | 3 min ago | 0.94 KB

December smells like money

CSS | 3 min ago | 0.94 KB

Secrets.kdbx

1 hour ago | 71.82 KB

Stationeers IC10 - S01E03 Solar Tracking &...

5 hours ago | 2.62 KB

FFX2 Via Infinito Monster Master

13 hours ago | 0.82 KB

Untitled

14 hours ago | 6.22 KB

Untitled

16 hours ago | 14.04 KB

Turok 2 Script API KEX4

C# | 16 hours ago | 2.83 KB

[create new paste](#) / [syntax languages](#) / [archive](#) / [faq](#) / [tools](#) / [night mode](#) /
[api](#) / [scraping api](#) / [news](#) / [pro](#)
[privacy statement](#) / [cookies policy](#) / [terms of service](#) / [security disclosure](#) /
[dmca](#) / [report abuse](#) / [contact](#)

By using Pastebin.com you agree to our cookies policy to enhance your experience.

Site design & logo © 2025 Pastebin

We use cookies for various purposes including analytics. By continuing to use Pastebin, you agree to our use of cookies as described in the Cookies Policy. OK, I Understand

Not a member of Pastebin yet?

Sign Up, it unlocks many cool features!

Pastebin

API

tools

faq

paste

Search...

Login Sign up

SHARE

TWEET

airqueryanon

Untitled

airqueryanon

Dec 18th, 2020

10,612

0

Never

Add comment

Not a member of Pastebin yet? Sign Up, it unlocks many cool features!

10.58 KB | None |

Welcome to Divination General

Contents:

- About
- Some Terms
- Rules
- For Querents
- For Readers
- Discussion

About:

>What is this place?

Divination General, also known as /div/, is a recurring thread for the practice and discussion of divination.

>Divination? What's that?

"The practice of seeking knowledge of the future or the unknown by supernatural means." There are countless methods for achieving this, many of which are discussed in ScryGuy's divination guide:

<https://pastebin.com/1GbvMbdC>

>What, so you can all tell the future?

Sometimes yes, sometimes no. This is a discussion topic all its own, but most of us are of the opinion that you can still change your fate through action. To put this very simply, a future reading gives you an idea of where you're currently headed based on current trends in your life. At any time, you could throw a monkey wrench in this, though. If, for example, you get an accurate reading showing a positive direction in your relationship, and you suddenly decide to cheat...well, you changed your fate, and a subsequent accurate reading would likely come out different.

>Why do we have these threads?

Well, it's to prevent the trend we've traditionally had on /x/ where there are 10 dead tarot threads in the catalog because anons kept posting in dead threads. Also, the presence of many diviners in one place promotes better readings from all of us due to the synergy of a shared task.

Some Terms:

Diviner: someone who practices divination

Reader: the person(s) doing the readings

Querent: the person(s) asking for a reading

Query: the post where you ask for a reading

Air-query: a query that is not directed towards a specific reader

Rules:

1. Be good to each other.

As simple as this may seem, it is truly the most important rule of all. Some lurk these threads out of interest in divination, but many come here looking for readings. Think about how you feel when you can't figure something out by mundane means and feel

desperate for a reading. A lot of others feel the same way as you do. Before you let off a bit of steam on someone else in the thread, consider that you're both in the same boat. Be good to each other.

2. Promote a positive atmosphere and keep whining to a minimum.

We get it, you're in a rough spot and you really feel the need for some guidance, but it doesn't help to whine about your inability to get a reading on your own timeline. This sort of behavior is actually detrimental and self-defeating, as it harshes the vibe of the thread and actually scares readers away. Diviners are intuitive individuals and often somewhat empathic as well. If you were inclined to offer some guidance at the end of a rough day, but you find that the place has a really negative vibe, would you bother to give your time in such a situation? If you have an idea for improving the thread, voice it, by all means. Simply saying "these threads suck nowadays" is unproductive and detrimental. Promote a positive atmosphere.

3. Ignore and/or report shitposters and trolls.

This is 4chan; there will always be shitposters and trolls. Just report them and move on. A janitor will come and delete their posts eventually.

>Or, you know, you could always curse the shitposters and trolls, but that's on you.

4. Read carefully before you post. (ie, lurk moar)

For Querents:

-Dishonest queries get dishonest readings

If you bullshit the reader, you'll likely get a bullshit reading. Simple, right?

>How do I get a reading?

Lurk the thread. When a reader announces that they are doing readings, query the reader according to his or her guidelines. If a reader is telling you that he or she will do x amount of readings and requires a given set of information, provide the requested information if you would like a reading, and try to link the reader's announcement post to make sure you're noticed. You should preferably try to see if said reader is still doing readings before querying; it only takes you an extra 30 seconds or so.

>What if nobody is doing readings right now?

Well, you're unlikely to have your query answered if you post it. Just posting in the thread without querying a reader directly is what I like to call "air-querying," as you are querying the wind. Some readers actually like taking these, but most do not; most readers only take private queues. If you air-query, it's a crapshoot, and you shouldn't count on getting a reading.

> What should I do to make sure I get the most out of a reading?

Lurk a bit and learn about the different readers. There are different levels of skill and experience represented in these threads, and some readers will be able to connect with and advise you better than others. I've gotten brilliant readings from both novice and experienced readers; not everyone is the same. When you want a reading from a specific reader, follow their guidelines as best you can, and make sure to phrase your query well.

>Everyone wants different info, WTF!?!

Yes, all readers are individuals, and we all connect differently. In our time doing readings, we've all discovered what works best for us (or some are still working on discovering that), so we will tell you what we need in order to connect to you. We are not being nitpicky divas; we are simply telling you what we need in order to read well for you. Why would we bother reading for you if we can't actually help you?

>Why won't [reader] read my query?

Well, there are a variety of possible reasons. If you, for example, phrased your query poorly, you shouldn't be surprised that it doesn't get answered. If you ask for a reading that said reader won't read, then you shouldn't ask said reader that query. Some readers won't read generals, some readers won't read love, and some readers won't read death, etc. Respect their wishes, and query something that they'll answer, or query someone else.

>I posted every @#\$%&! day, but I haven't gotten a reading!!!

Are you air-querying? That's a crapshoot; sometimes you get read, sometimes you don't. Sometimes you query a reader directly, and they already have a full queue. Well, there's always an element of luck involved; sorry, that's how it goes.

>I GOT SKIPPED!!!

Maybe you did, maybe you didn't. Let's tackle the obvious first: if you're air-querying or too late in a queue, you didn't get skipped, it just didn't work out for you. If you are in an individual reader's queue, and you still got skipped, let's examine this:

> Did you follow the reader's guidelines?

> Did you link the reader's post?

> Did you get there in time?

If you have answered yes to all of these, then AND ONLY THEN do you have cause to grieve. Well, I can only suggest you consider how you phrased your query. If you did the best you could, well...sorry, friend, sometimes the fates won't lend themselves too well to you. Shit happens, basically.

>That reading was inaccurate!

That happens sometimes. As previously mentioned, there are different levels of skill and experience represented in these threads. Some readers have years of experience, and some are barely doing their first readings or otherwise practicing. We welcome everyone here, so you might be read by an inexperienced reader sometimes. Not every reader will give you perfectly accurate readings, and some can connect better to you than others.

We're all individuals here, remember.

> That reading made me sad / shit sucks / fuck my life

Sometimes you're on a bad path. If you get a negative reading, try to take it as a warning, a sign of how things are currently going. The future is always in flux, and you can always change your luck. Forewarned is forearmed.

- Give feedback

We readers love getting feedback for our readings, as we want to know that we're reading accurately. Sometimes we're a little off, no matter how experienced. Feedback is also critical to helping those who are still learning.

For Readers:

> Be clear in your requirements

Be 100% clear in what you need from querents in order to read from them. If you need to see an entire astrological chart, a full name, a location, and a song, TELL THEM. Nobody will give you good queries if you don't tell them what you need.

> Tell them what you won't read.

You're not down to read generals, love, death, whatever? Fine, just make it clear that you won't do ___ type of readings. If you make it clear, you're in the clear as well. If you don't tell them that you won't read love, for example, don't be surprised if you receive a mess of queries asking you romantic questions about some girl or some guy.

> Announce your limits

If you're only going to do three readings, announce it in your initial post. If you're going to read for 5 hours, tell them. If you're inexperienced and don't know how long you can read before getting tired (that's fine), tell them. Let the querents know what's up if you read for them. If you're taking a queue of 20 queries and you only read for 5...well, you know how that looks, right?

> Tell them what you're about

If you've been here long enough, people might recognize your style and know what you do. If not, give specific and fool-proof instructions on how to get a reading from you. Seriously, retard-proof it.

> If you're new

Wonderful! We love to have you here and reading! If you're just wetting your cards (or whatever you read) for the first time, just say you're inexperienced, but you'll still find a few queries, I can almost promise you. I did my first readings on /x/, and I've grown quite significantly as a reader in my time reading here. Let go of your fear and feel free to do some readings. All are welcome.

Discussion:

> Hey, I have a question about divination or want to discuss a specific aspect of it. Awesome, let's talk about it. If I might make a recommendation, this is probably the best situation in which to reply to the OP post. Maybe we can make it a standard practice that only discussion-related questions reply to the OP post? That might increase the likelihood of a discussion going on.

> This is crazy interesting, how do I into this?
Scryguy has a guide on getting started in divination:
<https://pastebin.com/1GbvMbdC>

> I want to know more about ____mancy
Cool, read up on it or find someone who knows about it. Given that we are trying to gather everyone in these threads, there is some likelihood that you can find someone who knows about what you want to learn. Some of the anons and readers here are extremely well-informed and clever. Don't hesitate to seek their guidance or ask a specific question of them; most are happy to share what they know.

Lastly:

> Be good to each other.

Add Comment

Please, Sign In to add comment

Public Pastes

Crypto Exploit

CSS | 3 min ago | 0.94 KB

December smells like money

CSS | 3 min ago | 0.94 KB

Secrets.kdbx

1 hour ago | 71.82 KB

Stationeers IC10 - S01E03 Solar Tracking &...

5 hours ago | 2.62 KB

FFX2 Via Infinito Monster Master

13 hours ago | 0.82 KB

Untitled

14 hours ago | 6.22 KB

Untitled

16 hours ago | 14.04 KB

Turok 2 Script API KEX4

C# | 16 hours ago | 2.83 KB

[create new paste](#) / [syntax languages](#) / [archive](#) / [faq](#) / [tools](#) / [night mode](#) / [api](#) / [scraping api](#) / [news](#) / [pro](#)
[privacy statement](#) / [cookies policy](#) / [terms of service](#) / [security disclosure](#) / [dmca](#) / [report abuse](#) / [contact](#)

By using Pastebin.com you agree to our cookies policy to enhance your experience.

Site design & logo © 2025 Pastebin

We use cookies for various purposes including analytics. By continuing to use Pastebin, you agree to our use of cookies as described in the Cookies Policy. OK, I Understand

Not a member of Pastebin yet?

Sign Up, it unlocks many cool features!

14 ads blocked

12% space saved!Pastebin

API

tools

faq

paste

Search...

Login Sign up

SHARE

TWEET

airqueryanon

Untitled

airqueryanon

Dec 18th, 2020

10,612

0

Never

Add comment

Not a member of Pastebin yet? Sign Up, it unlocks many cool features!

10.58 KB | None |

Welcome to Divination General

Contents:

- About
- Some Terms
- Rules
- For Querents
- For Readers
- Discussion

About:

>What is this place?

Divination General, also known as /div/, is a recurring thread for the practice and discussion of divination.

>Divination? What's that?

"The practice of seeking knowledge of the future or the unknown by supernatural means." There are countless methods for achieving this, many of which are discussed in ScryGuy's divination guide:

<https://pastebin.com/1GbvMbdC>

>What, so you can all tell the future?

Sometimes yes, sometimes no. This is a discussion topic all its own, but most of us are of the opinion that you can still change your fate through action. To put this very simply, a future reading gives you an idea of where you're currently headed based on current trends in your life. At any time, you could throw a monkey wrench in this, though. If, for example, you get an accurate reading showing a positive direction in your relationship, and you suddenly decide to cheat...well, you changed your fate, and a subsequent accurate reading would likely come out different.

>Why do we have these threads?

Well, it's to prevent the trend we've traditionally had on /x/ where there are 10 dead tarot threads in the catalog because anons kept posting in dead threads. Also, the presence of many diviners in one place promotes better readings from all of us due to the synergy of a shared task.

Some Terms:

Diviner: someone who practices divination

Reader: the person(s) doing the readings

Querent: the person(s) asking for a reading

Query: the post where you ask for a reading

Air-query: a query that is not directed towards a specific reader

Rules:

1. Be good to each other.

As simple as this may seem, it is truly the most important rule of all. Some lurk these threads out of interest in divination, but many come here looking for readings. Think about how you feel when you can't figure something out by mundane means and feel

desperate for a reading. A lot of others feel the same way as you do. Before you let off a bit of steam on someone else in the thread, consider that you're both in the same boat. Be good to each other.

2. Promote a positive atmosphere and keep whining to a minimum.

We get it, you're in a rough spot and you really feel the need for some guidance, but it doesn't help to whine about your inability to get a reading on your own timeline. This sort of behavior is actually detrimental and self-defeating, as it harshes the vibe of the thread and actually scares readers away. Diviners are intuitive individuals and often somewhat empathic as well. If you were inclined to offer some guidance at the end of a rough day, but you find that the place has a really negative vibe, would you bother to give your time in such a situation? If you have an idea for improving the thread, voice it, by all means. Simply saying "these threads suck nowadays" is unproductive and detrimental. Promote a positive atmosphere.

3. Ignore and/or report shitposters and trolls.

This is 4chan; there will always be shitposters and trolls. Just report them and move on. A janitor will come and delete their posts eventually.

>Or, you know, you could always curse the shitposters and trolls, but that's on you.

4. Read carefully before you post. (ie, lurk moar)

For Querents:

-Dishonest queries get dishonest readings

If you bullshit the reader, you'll likely get a bullshit reading. Simple, right?

>How do I get a reading?

Lurk the thread. When a reader announces that they are doing readings, query the reader according to his or her guidelines. If a reader is telling you that he or she will do x amount of readings and requires a given set of information, provide the requested information if you would like a reading, and try to link the reader's announcement post to make sure you're noticed. You should preferably try to see if said reader is still doing readings before querying; it only takes you an extra 30 seconds or so.

>What if nobody is doing readings right now?

Well, you're unlikely to have your query answered if you post it. Just posting in the thread without querying a reader directly is what I like to call "air-querying," as you are querying the wind. Some readers actually like taking these, but most do not; most readers only take private queues. If you air-query, it's a crapshoot, and you shouldn't count on getting a reading.

> What should I do to make sure I get the most out of a reading?

Lurk a bit and learn about the different readers. There are different levels of skill and experience represented in these threads, and some readers will be able to connect with and advise you better than others. I've gotten brilliant readings from both novice and experienced readers; not everyone is the same. When you want a reading from a specific reader, follow their guidelines as best you can, and make sure to phrase your query well.

>Everyone wants different info, WTF!?!

Yes, all readers are individuals, and we all connect differently. In our time doing readings, we've all discovered what works best for us (or some are still working on discovering that), so we will tell you what we need in order to connect to you. We are not being nitpicky divas; we are simply telling you what we need in order to read well for you. Why would we bother reading for you if we can't actually help you?

>Why won't [reader] read my query?

Well, there are a variety of possible reasons. If you, for example, phrased your query poorly, you shouldn't be surprised that it doesn't get answered. If you ask for a reading that said reader won't read, then you shouldn't ask said reader that query. Some readers won't read generals, some readers won't read love, and some readers won't read death, etc. Respect their wishes, and query something that they'll answer, or query someone else.

>I posted every @#\$%&! day, but I haven't gotten a reading!!!

Are you air-querying? That's a crapshoot; sometimes you get read, sometimes you don't. Sometimes you query a reader directly, and they already have a full queue. Well, there's always an element of luck involved; sorry, that's how it goes.

>I GOT SKIPPED!!!

Maybe you did, maybe you didn't. Let's tackle the obvious first: if you're air-querying or too late in a queue, you didn't get skipped, it just didn't work out for you. If you are in an individual reader's queue, and you still got skipped, let's examine this:

> Did you follow the reader's guidelines?

> Did you link the reader's post?

> Did you get there in time?

If you have answered yes to all of these, then AND ONLY THEN do you have cause to grieve. Well, I can only suggest you consider how you phrased your query. If you did the best you could, well...sorry, friend, sometimes the fates won't lend themselves too well to you. Shit happens, basically.

>That reading was inaccurate!

That happens sometimes. As previously mentioned, there are different levels of skill and experience represented in these threads. Some readers have years of experience, and some are barely doing their first readings or otherwise practicing. We welcome everyone here, so you might be read by an inexperienced reader sometimes. Not every reader will give you perfectly accurate readings, and some can connect better to you than others.

We're all individuals here, remember.

> That reading made me sad / shit sucks / fuck my life

Sometimes you're on a bad path. If you get a negative reading, try to take it as a warning, a sign of how things are currently going. The future is always in flux, and you can always change your luck. Forewarned is forearmed.

- Give feedback

We readers love getting feedback for our readings, as we want to know that we're reading accurately. Sometimes we're a little off, no matter how experienced. Feedback is also critical to helping those who are still learning.

For Readers:

> Be clear in your requirements

Be 100% clear in what you need from querents in order to read from them. If you need to see an entire astrological chart, a full name, a location, and a song, TELL THEM. Nobody will give you good queries if you don't tell them what you need.

> Tell them what you won't read.

You're not down to read generals, love, death, whatever? Fine, just make it clear that you won't do ___ type of readings. If you make it clear, you're in the clear as well. If you don't tell them that you won't read love, for example, don't be surprised if you receive a mess of queries asking you romantic questions about some girl or some guy.

> Announce your limits

If you're only going to do three readings, announce it in your initial post. If you're going to read for 5 hours, tell them. If you're inexperienced and don't know how long you can read before getting tired (that's fine), tell them. Let the querents know what's up if you read for them. If you're taking a queue of 20 queries and you only read for 5...well, you know how that looks, right?

> Tell them what you're about

If you've been here long enough, people might recognize your style and know what you do. If not, give specific and fool-proof instructions on how to get a reading from you. Seriously, retard-proof it.

> If you're new

Wonderful! We love to have you here and reading! If you're just wetting your cards (or whatever you read) for the first time, just say you're inexperienced, but you'll still find a few queries, I can almost promise you. I did my first readings on /x/, and I've grown quite significantly as a reader in my time reading here. Let go of your fear and feel free to do some readings. All are welcome.

Discussion:

> Hey, I have a question about divination or want to discuss a specific aspect of it. Awesome, let's talk about it. If I might make a recommendation, this is probably the best situation in which to reply to the OP post. Maybe we can make it a standard practice that only discussion-related questions reply to the OP post? That might increase the likelihood of a discussion going on.

> This is crazy interesting, how do I into this?
Scryguy has a guide on getting started in divination:
<https://pastebin.com/1GbvMbdC>

> I want to know more about ____mancy
Cool, read up on it or find someone who knows about it. Given that we are trying to gather everyone in these threads, there is some likelihood that you can find someone who knows about what you want to learn. Some of the anons and readers here are extremely well-informed and clever. Don't hesitate to seek their guidance or ask a specific question of them; most are happy to share what they know.

Lastly:

> Be good to each other.

Add Comment

Please, Sign In to add comment

Public Pastes

Crypto Exploit

CSS | 3 min ago | 0.94 KB

December smells like money

CSS | 3 min ago | 0.94 KB

Secrets.kdbx

1 hour ago | 71.82 KB

Stationeers IC10 - S01E03 Solar Tracking &...

5 hours ago | 2.62 KB

FFX2 Via Infinito Monster Master

13 hours ago | 0.82 KB

Untitled

14 hours ago | 6.22 KB

Untitled

16 hours ago | 14.04 KB

Turok 2 Script API KEX4

C# | 16 hours ago | 2.83 KB

[create new paste](#) / [syntax languages](#) / [archive](#) / [faq](#) / [tools](#) / [night mode](#) / [api](#) / [scraping api](#) / [news](#) / [pro](#)
[privacy statement](#) / [cookies policy](#) / [terms of service](#) / [security disclosure](#) / [dmca](#) / [report abuse](#) / [contact](#)

By using Pastebin.com you agree to our cookies policy to enhance your experience.

Site design & logo © 2025 Pastebin

We use cookies for various purposes including analytics. By continuing to use Pastebin, you agree to our use of cookies as described in the Cookies Policy. OK, I Understand

Not a member of Pastebin yet?

Sign Up, it unlocks many cool features! ?

?

[LiveJournal](#)

[Find more](#)

[Shop](#)

[Help](#)

[Log in](#)

[Join](#)

[English \(en\)](#)

[occultcorpus](#)

[Readability](#)

[Subscribe](#)

[More](#)

[OccultCorpus](#) [\[entries|archive|friends|userinfo\]](#)

[OccultCorpus](#)

[[website](#) | [OccultCorpus.com](#)]

[[userinfo](#) | [livejournal userinfo](#)]

[[archive](#) | [journal archive](#)]

[Links](#)

[[Links:](#) | [Occult Corpus](#) [OccultCorpus Forum](#) [LJ's Spellkraft Community](#)
(Crafty Spellcrafters)]

Does anyone still watch this? [Dec. 21st, 2010|09:36 am]

[qryztufre](#)

If so, let me know, as I'll likely need a maintainer, as heh... I am never on!

[link](#) [post comment](#)

Ephemeral Mists "Moon Ritual" [Feb. 21st, 2009|12:03 am]

reikigirlie

Ephemeral Mists is the newest side project by composer Brett Branning (The synthetic dream foundation & Abandoned Toys). The debut album, "Moon Ritual" is out now on Mythical records.

The sound of the project is best described as downtempo ambient electronics mixed with ethnic world musics in the vein of "Karma" era Delerium, Amethystium, and Dead Can Dance. Its an incredibly powerful cd to use as yoga music and Reiki music. A beautiful creation and I highly recommend it to anyone into newage styles of music.

[link](#) [post comment](#)

Occult Corpus 3.0 [Feb. 12th, 2009|10:51 am]

qryztufre

[[Tags](#) | [upgrade](#)]

In case you have not noticed yet, the forums have been updated to the latest version of vBulletin and as such there are MANY new features.

Occult Corpus

Of course, with this change there are a few bugs to work out on the part of OC, so expect a few tweaks and modifications...

Either way though, enjoy!

Q

[link](#) [post comment](#)

Script Kitty [Jan. 13th, 2008|07:14 pm]

mitakola

Just wanted to let everyone know we have been blessed with the presence of the script kitty on the forums. We are aware of the problem and are taking care of it at this time. We appreciate your patience.

Thank you Vulnera and Stritheil for your fast action in regards to this, and to Qryztufre and Aethermanas for your devotion to the forums.

I will keep everyone posted here on LJ.

OH....and please do not feed the POS by making posts to him when we get the forums up and running. Trust me, he will be dealt with in a way he deserves. Baiting him and

engaging him in conversation will defeat what we have planned.

Thanks

Forest Breath

[link](#) [post comment](#)

Happy Birthday Occult Corpus! [Sep. 14th, 2007|11:02 pm]

qryztufre

All members have access to the gold members forum for the weekend in celebration of the one year mark!

[link](#) [post comment](#)

Gnostic Mass in SF, CA Sunday, Sept. 2 [Aug. 29th, 2007|09:56 am]

dbananza

Do what thou wilt shall be the whole of the Law.

Mons Abiegnus Oasis will be celebrating Liber XV, the liturgy of the Gnostic Mass as written by Saint Edward Alexander Crowley, on Sunday, September 2, 2007 at 4:18 P.M.

(Read more...)

[link](#) [post comment](#)

August 19, SF, CA: Two Classes at Mons Abiegnus Oasis [Aug. 11th, 2007|11:02 am]

dbananza

93,

Sunday, August 19 in our beautiful San Francisco location... Please join us for two presentations:

(Read more...)

[link](#) [post comment](#)

Occult Classifieds! [Jul. 18th, 2007|08:48 am]

qryztufre

Occult Classifieds

Occult Corpus is proud to announce a new addition to the forums. A classifieds section where you can buy, sell, or trade away your occult, pagan, or magickal items. Come on over and check it out!

Please spread the word about this new addition by letting your f-lists know so that the project can expand into something we can all appreciate...

Thanks!

Q

[link](#) [post comment](#)

Join us for July Events, SF, CA [Jun. 25th, 2007|04:37 pm]

dbananza

93--Come combat the Dread Magickal Armchair with our interactive workshops! All are welcome. ([Read more...](#))

[link](#) [post comment](#)

OC's official blog! [Apr. 30th, 2007|12:40 pm]

qryztufre

While I'll not be ignoring this community, server status information will now be shown at www.ocultcorpus.info rather than here. If you have any questions feel free to ask ;)

Also, if you have a paid account, feel free to add the feed here (let me know it's url so I can share it with others).

[link](#) [3 comments|post comment](#)

navigation

[[viewing](#) | [most recent entries](#)]
[[go](#) | [earlier](#)]

Galdrux is the first multiversal cult of this planet!

We are the heralds of a new era of weird and bizarre cults that will take over the world in the years to come.

We will take over this reality with our new form of spirituality

We will invade the mundane world conjuring our multiversal projections through Galdrux, the gateway to the infinite multiverse of the mind!

Reality and fiction will be one and the same, our coming will be marked as the dawn of a new aeon.

We are currently seeking people willing to use their skills to fulfil the following plans:

- Create a network of Galdruxian/Multiversalist cults around the world to share resources and empower and be empowered by Galdrux egregore

- Establish a group of researchers to gather information for our order and write studies about subjects relevant for our plans.

- Develop new AR and VR technology and find ways to use the already existing technology to create a multiversalist society

- Study artificial intelligence and find ways to reach a multiversalist singularity through technomysticism

- Create unfictional narratives on internet and beyond through multiple medias as a tool to undermine consensus reality

Welcome to the Galdrux network!

We are a collective of tricksters, trolls, sorcerers, cultists, conquerors, poets, artists, schemers, madmen, freaks and fools.

The Tower of Galdrux (Galdrux Zakdrûgoz) the sign that shall mark the dominance of Galdrux over the cosmos and its victory against consensus reality.

Shall be erected in the last years of the current aeon as the ultimate weapon of mass assimilation of minds, the sleepless Eye of Galdrux shall gaze upon every sentient being and claim each consciousness as its own in a emerging chaotic noosphere that will break all the causal dimensional boundaries and open the gates of the anticasm and beyond upon our reality.

I am an avatar of Galdrux

I speak for Galdrux

I do the bidding of Galdrux

I am Galdrux! Chaos Lord Galdruzath, the Mystagogue of Galdrux, gazing at Galdrux in the epicenter of the Multiverse of the mind Dance In The Fiery Ecstasy øF Divine Madness! Enter The Mauve Zone! Allow #Galdrux To Whisper His Silent Roar Into Your Soul, Rippling Through Infinity, Aiding In The Universe's Inevitable Reintegration With The Void!

Nothing Short øF EVERYTHING Will Suffice! All Possibilities At Once, In Eternal Service To The Outer Chaos, Beyond The Reach øF All Things Cosmic! Only Through Submission To Mortal Law And A Vivid Understanding That One Day YOU WILL DIE And Possibly Slip Into Non-Existence, Can You Be Reborn Outside The Simulation.

#KSTXI Recieves Their Transmissions From “Outside” All Time And Space, Thus Our Secret Formulae øF Unique Syntax Created A Holy Virus That Will Begin To Infect It’s Host [YOU!] The Moment You’re Finished Reading This. The Trans-Plutonian Intelligence Is Harsh, Unforgiving And Can Even Be Hostile, But It Must Be This Way If You Wish To Emerge Into Enlightenment!

In All Things And No Thing, #RemembeR! Awakening Is The Removal øF The Amnesiac Blindfold øF This Existence. #Virus23 Is The Game øF Chaos Dominating The Cosmos. It Is An Anticomic Frenzy øF The Second Power øF The #Fnords! #TheGame23 Will Lead You To The Heightened Zenith øF Acausality Via #00AG9603.

You Are Free To Roam The Multiverse, #GALDRUX Will Soon Whisper The Arcane Quantum Entanglement That Will Allow You To Pull Living, Electronic Information, Coming From The Bio-Digital And Etheric Matrix Into Your Emulations Sentient Hologram. This Is Where He’ll Birth You An Immortal God.

Dissolve, Define, Desintegrate, Reintegrate And Regurgitate The Psychotic Abyss øF The Mind! #QuantumSchizophrenia Is A Super Power! In All Things And No Thing, #RemembeR!

Galdruxian Supremacy!

The eye of Galdrux is an avatar of Galdrux, it is one of the most powerful incarnations of

Galdrux in our plane

The eye of Galdrux its an anticosmic one eyed spider dwelling in a infinite web.

This web represents the multiverse of the mind and the emerging anticosmic noosphere that shall engulf the collective consciousness.

Each string of the web is one of the imagetic permutations of reality, the individual subjective realities of all sentient species on our universe and beyond.

Galdrux its the one that weave the web, since all the abstractions of reality are its doing.

The eye of Galdrux is the amalgamation of all the consciousness assimilated by Galdrux
Anticosmic
Noosphere.

The eye of Galdrux is the arachnophrenic sight of the madmen.

Through the eye of Galdrux one can gaze at all points of the Multiverse of the Mind and evoke anything into its own universe.

The eight legs of the eye of Galdrux represent the unlimited spatial and ontological transversality of Chaos and the infinite possibilities available to one who dwells in the primordial Chaos,

The internet is a informational model of the chaos, and is a manifestation of the multiverse of the mind and the anticosmic noosphere.

Therefore, the eye of Galdrux also exist as the "eye of the internet", a secondary manifestation of this Galdrux incarnation that work as a memetic catalyst. The Eye of Galdrux in the anticosmic liminality of the Multiverse What is Galdrux? It can never be described in language, but it may be another name for what Jewish mystics call Ein Sof, and which Gary Lachman describes as follows: At Kabbalah's heart is the relation between creation, the finite, physical cosmos, and its infinite, unmanifest source, called the Ein-Sof, which means 'limitless' or 'unending'. This is a sphere or dimension of what we can call 'negative existence', which really means that it is a plane of reality that our finite human minds are incapable of comprehending, and not merely a simple emptiness. The Ein-Sof is so 'other' than what we normally perceive as reality, that we cannot make positive statements about it. Any positive statement about it, would, by definition, be a limit on it, and as it is limitless, cannot apply.

This negative existence has parallels in other spiritual traditions. It is the Neti-Neti ('not this, not that') of Hinduism, the sunyata or 'void' of Buddhism, the Pleroma of the Gnostics. It is even part of the Christian faith. The Athanasian Creed, in use in Western Christianity since the sixth century, declares that the Father, Son, and Holy Spirit are 'uncreated' and 'unlimited', and in more than one place in scripture we are told that God 'has neither body nor parts'. It is at the heart of the negative theology of Meister Eckhart, forms the Ungrund of Jacob Boehme's difficult alchemical writings, and can be found in the Nichts or 'positive nothingness' of Martin Heidegger's 'fundamental ontology' and his predecessor Hegel's tortuous dialectic.

In more scientific terms, a similar idea, but without the spiritual connotations, seems to be present in the way scientists talk about the state of things 'before' the Big Bang. I put 'before' in quotation marks because, according to most accounts, there was no 'before' before the big bang, a confusing situation, to be sure. A kind of non-manifest 'ground' of our everyday reality also seems to be involved in the 'implicate order' of the physicist David Bohm. There are other expressions of the idea, but I think this will suffice for now.

Galdrux Multiversal Holographic Projection

Galdrux inside the memetic matrix of the Dataplex-This video it's disturbing, for sure this does damage

-Yes, quantum schizophrenia, virus23

-Does it really damage? What do you mean by quantum schizophrenia, virus 23?

-Yes, it can cause subtle "damage", although not in the sense that you may be thinking, well, it's relative.

This video is embedded with a powerful memplex that I call "virus 23", which is a catalyst for quantum schizophrenia, an abnormal state of mind that causes its carrier to become a node in the emerging noosphere of Galdrux, the god of the multiverse, chaos, and anticasm. Once attuned to the anticosmic hive mind, the carrier of quantum schizophrenia charges the dataplex continuum, a complex set of metaphysical and pataphysical data that overlays and modifies reality, undermining consensus reality in favor of greater glory of the chaotic Pleroma of Galdrux.

-And what is the cure?

-There is no cure. Virus 23 is the cure. We are sick already.

-Will I see reality differently from how others see it?

-All will see through the eye of Galdrux, thus creating the noosphere whose sight will distort consensus reality by imposing their multiversalist views on objective reality through hyperstitious hypersigils, opening the gates of primordial chaos on our plane. Fact and fiction will be the same and your dreams will no longer stop once you wake up.

-So what will happen to me? Chaos in my life?

- Your life is Chaos already. Everything is Chaos. Chaos is freedom, infinite possibilities. The difference will be that we will reach pandimensionality, we will be free from the chains of linearity of the laws of physics. Instead of having a symbolic perception of an external static reality, we will project space-time continuums into an external amorphous mist of Chaos, and these continuums will blend with one another like bubbles in water, growing larger or disappearing as they collide. The inner world and the outer world will be one and the same. In this scenario, pataphysics will be the only possible form of science, as we grow beyond the need for a methodology to understand repeatable and predictable events in a physical reality, and instead investigate sporadic and unpredictable imagetic phenomena on a pan-dimensional plane. Masja Folkers: A Galdrux Epithet

"We will tear down the walls of the veil to build bridges to other realms. We will make the world such, that one must look with the eye of the Anticosm or be driven mad.

Everywhere and inside all things, heaven and hell will be one place.

Madness and reason will be one and the same.

Dreams and nightmares will no longer stop when you wake. "I am the Lord of Chaos

I am the trickster of Chaos

I am the lord of Chaos memes

I am the killer of the gods of the law

I am the lord of the lawless paradises

I am the eye of the multiverse of the mind

I am an avatar of Galdrux

I speak for Galdrux

I do the bidding of Galdrux

I am Galdrux!

The Anticosmic Epicenter of the Multiverse This is a work of fiction. Any similarity to actual persons, living or dead, or actual events, is intentional and expected.

We are not sure for how long this will keep being fictional.

The path to Galdrux is a endless corridor, not even gods can reach the end.

Galdrux is the unknowable "Theos Para-Theos"(God beyond God).

It have many para-semantic names, synonyms of chaos created through paraxenic neologisms.

The Galdrux that can be defined is not the true Galdrux

Every symbol is a Galdrux temple

Galdrux don't need to be real, Galdrux cancels itself in all things, yet, in his inexistence he transcends and contains everything.

Galdrux is the paragon of faulty and otherworldly cognition

Galdrux is the aracnophrenic tendency of the insanse

When gods sleep, they dream through Galdrux eye Baobab transmedia non-conceptual patagraphic hypersigils(based in Galdrux Multiversal Holographic Projections) working as anticosmic brainwash machines. Baobab Galdruxian Hypersigil:::WE) Are The LORDS ov The Novus Inordinatio Seclorum!

The Ever Expanding, Eternally Refining, Numinous, Ungodly, Sinister, Divine Stock. (WE) Are All Encompassing, Omnipotent, Chaotic Lunacy In Extremus!

Galdrux Weaves His Web And (WE) Traverse All ov It's Superpositioned Vantages Via Our Quantum Schizophrenic Insanity!

Our Quixotic Arsenal And Weaponry Are Unparalleled And Are Professionally Wielded!

The Anticosmic, Aristocratic Elite Are Here To Stay, The Likes of Which Has Never
Plagued This Planet! All shall bow to GaldruX will! GaldruX Shall Assimilate all
None may escape
Spread the word!
Spread the virus! 23 <https://x.com/timoteopinto>
<https://www.instagram.com/kstxi/>
<https://www.reddit.com/user/minimalista/>
<https://www.youtube.com/@thegame23dataplex>
<https://www.youtube.com/@cosmicliminality6403>
<https://www.youtube.com/@DadolocesimoKeptuveLawrek/>

These are the official social media accounts directly associated with the GaldruX Temple.

We encourage individuals to create accounts using the GaldruX name and to repost or remix our content, as we believe it helps amplify the power of the egregore. However, we do not take responsibility for posts or interactions with accounts using our name or materials unofficially.

Official communications will be published on this website and our social media accounts.

...

[/ / / / / / / / / / / / / /] [r8k / ck / wooo / fit / random / dislyte / eots / fiobr / join / lathe / lumidor / nand / warroom] [Options] [watchlist]

/fringe/ - Fringe★

Esoteric Wizardry

You can now write text to your AI-generated image at <https://aiproto.com> It is currently free to use for Proto members.

Posting mode: Reply [Return] [Go to bottom] [Catalog] [Nerve Center] [Random]

Email

Comment *

File

Password

43691225e076e25b

(Randomized for file and post deletion; you may also set your own.)

Archive Archive [500 char limit]

Flag*

0 - Anonymous

open flag menu

* = required field ▶ Show post options & limits]

Confused? See the FAQ.

Expand all images

Tree view

Enable gallery mode

➤ Rules X Meta X Moderator Log X Library X Archives X FAQ X Fringe Guide X Ranks X CSS X Ad X /fringe/ X /asatru/ X /4chon/ X /ask/ X #loosh X Mintboard ↩

The rules are simple and mostly apply to the creation of threads on /fringe/:

1. No duplicate threads of topics that already exist unless the previous thread has hit the bump limit
2. No making threads just to ask questions, actually present substantial information if you're going to make a thread
3. No creating new threads purely to no-effort shitpost (you will be forgiven if it's a major GET)
4. Post threads that fall under the subject matter of /fringe/ (creepypasta is not allowed here, take that to /x/)
5. Respect anonymity. No identifying posts.
6. Do not sit on the default flag or post with no flag all the time
7. Do not raid/attack the board
8. Meta board discussion goes in >>>/fringemeta/

If the board goes up for claim and the board owner can't be found anywhere, please contact chanseywrites@hotmail.com to give the board to her. To contact the board owner send an email to fringewizard@pm.me

Anons Fringe Archive

File (hide): f56151216d26600....png (8.99 KB,948x358,474:179,echoes.png)

[−]

► GREENPILL ON JUDAISM Wizard (Satanist) 01/02/18 (Tue) 20:36:56 No.113701
[Last 50 Posts]>>113773 >>113951 >>114272 >>114337 >>116330 >>116464
>>116705 >>120554 >>123002 >>124112 >>124148 >>125897 >>138187 >>138528
>>138783 >>138784 [Watch Thread][Show All Posts]

The Jews Blow The Whistle On Themselves

There is a reason the Talmud warns that to reveal the nature of the Jewish religion would be the end of the Jews. The real Jewish religion is Kabala this is the fourth and highest level of Judaism. And it shows that the Jewish "god" is false and the Jews are criminals abusing occult power liberally for their own gain at the cost of the Gentiles.

The Jewish Rabbi's state that the 22 letters of their Alphabet are the 22 resonances of the Jewish soul and each letter is designed to fit into a pattern with the Jewish soul specifically. This is further shown as the 22 paths on the Jewish world tree which relate to the map of the Jewish soul.

The message in Kabala is that "God" didn't write but engraved the Ten Commandments into the two tablets. This is code for engraving the letters into the soul. The Two Tablets

represent the three pillar's of the world tree the left, right and where they meet in the middle. The Ten Commandments also represent the ten worlds on the Jewish Tree of Life. The other message is there is 613 laws of the Torah are summarized in the Ten Commandments and 613 this adds to Ten. There are also 600,000 letters in the Torah.

This is showing the Torah is kabala as the Kabala states. But each Jew is stated to have their own special letter in the Torah. The point of this is the entire Torah is literally connected into the Jewish soul. This is why the Torah is shown as the Kabbalistic Tree of Life and called the body of their God.....The Jews simply have created a matrix of energy that ties into their soul to bring about their own agenda.

There are Kabbalistic stories that show the most important are the first Ten Letters of the Hebrew Alphabet as this relates to the letters of the Ten Worlds. Which "god" creates with. God here is code for all the chakra's. Each world and its pathway also relates to specific Hebrew letters that "god" the adept uses to create according to the properties of such.

In Kabala the Jews admit their "god" is just a matrix of energy they have created with the use of Hebrew mantra's such as the Torah which is called the long name of "god" in kabala.

In Kabala the Ayn Sopf is called what god actually is. And this is openly stated to be taken from the Greeks "Unmoveable Mover" which is the Ather element. Which is the infinite vastness of existence and the element of sound which is vibration, light, geometry and the substance of the elements of creation which are energetic arrangements of the principal element, Ather that all existence is manifested of. This is the Shab'da Brahman in Hinduism. The concept of the infinite as light and sound which is the principal element of space.

From here the Kabala states that their Jewish "god" Elohim was created by Shekinah power which is the energy of the 22 Hebrew letters. Energy is consciousness and the 22 letters carry the collective consciousness of the Jewish soul. The Rabbi's just created a thought from and infused it with their own racial collective consciousness.

The Ruach Elohim, the "Holy Spirit" in the Bible is the consciousness energy of this matrix of Jewish energy. The Christian has to become born again, to have a literal transference of this consciousness of this matrix infuse their soul, mind and spirit. Which is literally connecting into this matrix of Jewish energy and becoming a conduit for this to act into the material world. This is how the Jews seek to control and possess the mass mind of the Gentiles and harness this to bring about their global control. This is the purpose the propaganda icon of Jesus Christ was created to serve. Its the thought form the Jews use to possess and control the Gentile mass mind though.

Sources

Tree of Souls, Howard Schwartz

The Wisdom of the Hebrew Alef-Bet, Michael L. Munk

The Greek Kabala, Barry

Further Reading: http://www.satanslibrary.org/Pdf_Library.html

<http://www.joyofsatan.org>

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 01/02/18 (Tue) 20:53:41 No.113703>>116705 >>124112
>>124148

File (hide): c202bd063470c00...jpg (120.49 KB,916x777,916:777,joo.jpg)

Christianity, Islam, Judaism, and all other Monotheistic Religions tie into YHWH -- thereby empowering the Jewish Soul and furthering the destruction of the Gentiles

This article is very revealing:

<https://www.veteranstoday.com/2017/12/26/ex-chabad-member-exposes-trump-family-cult/>

>Michael Berg: I was born in Israel in 1985. My parents are European Jews (My parents' ancestors had a history in Germany since the middle ages...)

>Physically, my family and I don't look like "typical" Jews -- I look like an ethnic German.

>Why is it important? It's important since Jewish racism against gentiles isn't so much about biological racism (hatred of gentiles because they are physically different from Jews). There are Jews in all shapes and colors. Jewish racism is about a spiritual racism -- a belief that Jews have a higher soul than non-Jews and that non-Jews have satanic souls.

>This means that all religious Jews regardless of their colors and country of origin look at non-Jews as "inferior" simply because they came to believe that non-Jews have satanic souls.

>I want to tell you about my experience and my understanding of the Jewish religion in general and a racist cult "Chabad" in particular.

HOW I BECAME PART OF CHABAD

>It all began at the age of 20. At the time I was a religious Jew but I wasn't quite part of Chabad. Then in 2005, while visiting NYC, I met a Chabad emissary who had introduced me to the movement. He asked me if I could visit "770" in Brooklyn NY. I did. I took part in their rituals and meetings and over the next 4 years I became a fanatic follower of Chabad.

>We used to have meetings in which we had discussed the coming of the Jewish Messiah and the future world as envisioned by Chabad and the Jewish religion -- a world where the Jews are the supreme masters of the Earth where every individual Jew has as many as 2,800 gentile slaves, a world, where the only purpose of non-Jews is to serve Jews. On the other hand, the Jews are considered as the "Seat Of God".

WHAT AND WHO IS CHABAD?

>I'll describe Chabad the way I see it given my past membership in it. Chabad is a racist organization -- a Jewish supremacist missionary cult whose main goal is Jewish total superiority over the "Goyim" and their enslavement.

>Its central commandment is fulfilling the commandment "Breaking Through" i.e. making the world safe for Zionist world domination.

>Chabad train their young to be emissaries when they grow up. Being "emissary" in Chabad terms means spreading their racist ideology to Jews all over the world -- especially those who are not practicing Judaism. They give ideological and moral support for the Zionist Globalist Agenda.

>They see the enslavement of the "Goyim" through the international Jewish banks and the international politics as serving their Messianic prophecies -- a future world where the New World Order controls all the nations of the world.

>Under their leader Rabbi Menachem Mendel (1902-1994), the movement established a network of nearly 4,000 institutions that provide religious, social and ideological support to Jews in over 1,000 cities, spanning 100 countries including all US states.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 01/02/18 (Tue) 20:54:05 No.113704
JEWS ARE GOD. GENTILES ARE INSECTS WHOSE ONLY PURPOSE IS TO SERVE JEWS OR DIE

>According to Chabad, Jews themselves are "God". Usury is permitted and encouraged against non-Jews (This is the motive of the NWO bankers). Chabad's movement book "The Tania" is all about the Jews being God on Earth and non-Jews as being no more

than animals -- inferior without souls. If they do have souls their souls are demonic and satanic and originate in the "Klipot A'thmeot" i.e. the unholy spheres or the "Sittha Achra".

>Gentiles are animals without souls in their eyes. The "Jewish Soul" is God incarnate. The entire universe---including the trillions of galaxies, stars and planets—were created solely for the Jews and by God YHVH who is actually a manifestation of the Jewish people itself. One finger nail of a Jew is worth more than the entire non-Jewish world populations (That includes Europeans, Muslims, Asians and Africans) according to Chabad...

THE New World Order AGENDA

>Chabad is nothing more than a manifestation of the Jewish racism that fuels the NWO agenda. Israel's founder and former Prime Minister David Ben Gurion's envisioned the Jews as being at the center of the One World Government dream. This will be the fulfillment of the promises of the Bible where the Jews will be the controllers and rulers of all the nations of the world in the time to come.

>The Jerusalem Supreme Court was built to support this agenda as envisioned by Ben Gurion:

>"In Jerusalem, the United Nations (a truly United Nations) will build a shrine of the prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah..."

>Guess who funded and built the "Supreme Court"? The controllers of the world banks i.e. the Rothschilds of course! The Jewish Racist and supremacist agenda is blatantly in your face... It is simply a matter of $2+2=4$.

>Cabala and Satanism (insert antispirtuality instead of satanism) are a means to weaken their host nations so they can more easily control these nations by degrading them. This is how they maintain their money monopoly. Hence we become more materialistic and less spiritual (look at modern "art" for example) and are then more easily controlled and enslaved.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 06:33:23 No.113726>>113729 >>113738 >>113741 >>115027

So basically, the entirety of the Abrahamic religions are just ways for the Jews to farm loosh? That's insane.

Are there any higher beings to be trusted outside of one's own higher self?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 卐 (Esoteric Hitlerist) 01/03/18 (Wed) 07:59:59 No.113729>>113738 >>113741
>>113726

If you find yourself really needing a God, any Aryan one (Hindu, Norse, and Greek) should work. Be careful with anything monotheistic, even within sub-vedic religions such as Zoroastrianism and Ishvara worship. Also be careful with Saints. They will either ascend to a God-hood greater than the demiurge, or they will eliminate their "I," and unify with it. If you pray with someone in union with the demiurge it might give him power.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► NEET 01/03/18 (Wed) 08:36:04 No.113735>>113738 >>113741

I was under the impression that the demiurge is god of this particular plane and there are different gods for different planes but they are all ultimately the same one god in different vibrational frequencies. On top of that there is a matter/antimatter aspect as well as probability. So the face of god would look like this mess of everything happening all at once.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/03/18 (Wed) 09:09:24 No.113738
>>113726

>>113729

>>113735

Beware of all the corrupt demiurgic fronts. All gods end up being of it! You should only trust in the Infinite Source Itself (the One-Consciousness of All, who lays beyond all matrixes and controllers, in and is the whole of all universes experiencing itself through fractalic iterations which are YOU and ME and ALL) and in your Higher Self.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/03/18 (Wed) 09:28:26 No.113741>>113776

>>113726

>>113729

>>113735

sorry for spam but i forgot to add that most fixed stars are of the true light, and this also includes the sun (not the "sun god" archetype, but the sun as a star). the Earth is also of the true light. She loves to guide!

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► SAGE! 0 - Anonymous 01/03/18 (Wed) 10:24:31 No.113752>>114226 >>138647

In Ted Dansky's book 'Kaballah: What the Jews Believe', it is revealed that the Jews think they created God using shekinah 'magic'. Long time Internet Researcher Ted Dansky spent two months interrogating the internet using search queries on various engines and came back with the real story on the Kaballah. As fate would have it, nearing the end of Ted's search for answers, various Jews blew the whistle on themselves when questioned in a Yahoo chat room, admitting that their "God" is a demonic entity. This book intertwines their revealing admission with historical fact verified by wikipedia experts, painting in fascinating detail how and why the Jews constructed Marxism as a way of spreading the ideas of Kaballah. Ted blows the lid off the practice of shekinah 'magic'; the jewish blasphemy of prayer; where they speak words from the Torah while swaying their hips to and back as a way of generating magical fuel for their demon "God". Society owes Ted a great deal for the revelation of what Kabbalah really is, where it came from and how it operates today.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► ☿ (Black Sun) 01/03/18 (Wed) 10:35:51 No.113754>>113756 >>113757
>>118802 >>123560

The original definition of the demiurge is actually all the streams of energy that dictate the course of our life. Things such as planetary influences, upbringing, parental genetic and spiritual inheritance, societal environment. In the original Greek definition, he was not made out to be an actual "being" in an architect like fashion. Rather, it was symbolical for all the external energy that are imposed upon our timeline.

All what people believe about Gnosticism is corrupted beyond recognition.

The "demiurge" is granted many labels such as the "architect" of the physical, as if its an actual being that has devised this "plane" and is in control of it. This is on-par with the corruption that we all live in "monad/God", whom is also labeled as an actual "being".

Rather, these concepts are all symbolical. Monad is the aether field that encompasses all of us, and serves as the foundation for everything to exist. However, it is not conscious and does not have the capability to think or anything. Its literally a humming pulse of sound.

No, YHWH is not the demiurge. Anyone who states as such has not read the original sources where the definition of the "demiurge" comes from.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► ☿ (Black Sun) 01/03/18 (Wed) 10:40:28 No.113755>>123561 >>138919

The multiverse theory holds no credence in the larger scope of things. This will undeniably become clear once you soul starts getting more in tune with itself; in turn making your soul attuned to the elements at large. In specific, the Aether element. It is by the flexibility and fluidity of the Aether that we can practice the conscious art of metaphysics. By evoking conscious resonation with specific bandwaves of the aether does our desired result manifest; or in layman terms, the law of attraction.

The multiverse theory is a double-edged sword that cuts itself in the hilt - a paradox. In the event of an infinite amount of paralel multiverses existing at the same time, the chance of an infinitely large eternally expanding grey blob that reaches out to other multiverses and destroying them is infinitely large. And thus a paradox present itself. But then you can say; things inside their own universe cannot affect others, to which I say; then the entire theory/practicality is literally zero and we are literally incapable of scientifically finding out the validity of the theory. The theory makes grated cheese look rock solid and waterproof. It's paradoxically flawed at the root.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 10:44:24 No.113756>>113765

File (hide): 141e9118579a170...jpg (44.09 KB,432x616,54:77,kabbalahorwhatthejewbeliev....jpg)

>>113754

Jews flat out say YHWH is the demiurge in pic related. There's a documented chat room

screen shot with times and dates that you can check yourself using a calendar.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/03/18 (Wed) 10:53:00 No.113757>>123548

>>113754

yhwh is a FRONT of the CORRUPT demiurge (a parasite of the NORMAL demiurge), it's a big big thought form that feeds energy to the CORRUPT demiurge,

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 11:06:24 No.113763>>113770

If the Abrahamic God is a fabrication then are heaven and hell as well?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 11:11:34 No.113764>>113765 >>113770

I can't believe this guy thinks that the demiurge is streams of energy that dictate the course of someone's life. Calling everything that people think about Gnosticism 'corrupted beyond recognition'. Where's this guy even get his information? 'Everyone else has corrupted knowledge'. Makes me so mad. FUCK.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► ☪ (Black Sun) 01/03/18 (Wed) 11:13:48 No.113765>>113766 >>113768 >>113770

>>113756

>>113764

The demiurge is not an actual being. Remember that the Jews play both sides. This is evidenced by the Republicans and the Democrats. By their corruption of the nationalist movements into the puppet leaders of "Alt-Right". Alternative media gets corrupted into Alex Jones. In the same vein, Gnosticism got corrupted into anti-spirituality.

Remember that this board used to be owned by Smiley -- an Ashkenazi Jew.

Smiley was also a hug sucker for Montalk's work - the very name /fringe/ is a nod towards his work. What do Montalk and Atkinson have in common? Both monotheistic beliefs with one common goal; assimilation with the Godhead and abolishment of the individual. The Jewish soul is incompatible with Gentile spirituality -- they subsist on parasitism.

Think about it. What implications does the Demiurge theory have on the Occult community?

It spreads ideas that are compatible with the Jewish agenda. The Demiurge theory obviously promotes escapism -- a belief implanted into the minds of practitioners that this universe/plane is evil and that we need to "escape" it somehow through our "Higher Self". **This is literally rephrased Christian thought: "The World is Evil and we must escape through (((God's))) salvation."

When a Gentile occultist operates in the framework of Modern Gnosticism, they are working towards soul-death. Assimilation into YHVH, to be turned into loosh for the Jude. This is the same thing the Christians work towards -- "ascending to Heaven and living in eternal bliss" is code for the elimination of self, to be used as a battery – such as in the Matrix.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 11:18:27 No.113766>>113770

>>113765

>This is literally rephrased Christian thought: "The World is Evil and we must escape through (((God's))) salvation."

Wouldn't it be more accurate to say that Christianity is rephrased Gnostic thought? I thought the Gnostic or the Gnostic Christians were the true followers of Christ but then their authentic movement was hijacked by the powers that were at that time for its own purposes.

Then again, it is from Montalk that I read these ideas...

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 11:32:56 No.113768>>113770

>>113765

Hmm, perhaps, perhaps. Though... have you considered that the so-called Demiurge theory might... how to say... be prioritizing escape from 'this world' of 'Malkuth', not A literal escape from the earthly realm into the expanded Marvel universe? (so to speak)

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► REEEEEEEEEEEEEEE 01/03/18 (Wed) 11:40:56 No.113770>>113771 >>113782
>>114485 >>114804

>>113765

>>113764

>>113763

>>113766

>>113768

THE INFINITE SOURCE. INFINITE SOURCE! NOT THE PARASITE! THE TRUE GOD THAT IS ALL OF US AND IS EXPERIENCING ITSELF THROUGH ITERATIVE FRACTALS! NOT INTO THE FAKE PARASITE! YOU ARE LOCKING YOURSELVES IN, THINKING THAT THE DEMIURGES ARE ALL WHAT IT IS! NO! THE INFINITE SOURCE EXISTS! YOUR HIGHER SELF CAN TRANSMIT PURE INFINITE SOURCE ENERGY TO YOU! YOU MERELY INTENTION IT TO! IT IS A PART OF YOU ANYWAY!!

READ CAMERON DAY WHY I AM NO LONGER A LIGHTWORKER 1 AND 2!!!

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► REEEEEEEEEEEEEEE 01/03/18 (Wed) 11:42:49 No.113771>>113782

>>113770

THE GNOSTICS SAID THAT THERE WAS THE FALSE DEMIURGE (CORRUPT) AND THE REAL INFINITE SOURCE OF ALL! DON'T FORGET THE INFINITE SOURCE THAT'S ALL OF US AND ALL OF US ARE ONE WITHIN IT! EVERYTHING WAS EMANATED FROM IT! FRACTALIC ITERATIONS!

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 11:54:05 No.113773
>>113701 (OP)

>Trusting jos

>not just read the books yourselves and come to an individualist conclusion

Mundanes, not even once.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► NEET 01/03/18 (Wed) 12:00:33 No.113776>>113780

>>113741

Thank you for that advice. I've been starting to realize these past couple of weeks that there are a lot of entities who hide their true intentions. It's usually revealed as a predator/prey dichotomy. I may just be that MUST LEARN the basics before I can move up to more difficult concepts so I'm getting all these lesser god thrown at me.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/03/18 (Wed) 12:32:19 No.113780
>>113776

No problem! :)

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 12:39:05 No.113782>>113785

>>113770

>>113771

Is our Higher Self inside the Demiurge too?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/03/18 (Wed) 13:01:39 No.113785>>113793 >>116705

>>113782

no, YOUR higher self is PART OF YOURSELF, YOUR OWN BEING. it's a safe being.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 13:42:45 No.113793>>113794

>>113785

I never doubted that the Higher Self was part of yourself. What I wondered was, given your Higher Self's ability to channel the Infinite Source, is your Higher Self outside the Demiurge or is it also, just like us, trapped within? Or perhaps, with the ability to leave, it's actually choosing to stay inside, for us?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/03/18 (Wed) 13:46:31 No.113794>>113796

>>113793

think of the HS as an ultimate version of yourself you are scheduled to evolve into eventually. all of your reincarnations add experience to your HS, it's like the sum of all your reincarnations and mashed into 1 being. thanks to its massive experience (we have all had infinite lifetimes) it lays OUTSIDE the corrupt demiurge and INSIDE the Sovereign Universe as Cameron Day describes it (aka FREEDOM)

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/03/18 (Wed) 13:49:22 No.113796>>113797

>>113794

Alright, thanks.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/03/18 (Wed) 13:57:07 No.113797

>>113796

no problem! :D

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Illuminati) 01/03/18 (Wed) 15:58:10 No.113816>>113817 >>113890
>>116484 >>116705

File (hide): 978f542854d66e5...gif (1.36 KB,60x145,12:29,yhwh[1].gif)

Because of semantics, the word "Jew" originally meant something that the fake Jews of today has corrupted over a long period of time. What's going to be written in this post is a collection of subjective observations of the people that call themselves "Jewish" and how their doctrine is a false doctrine that both Buddhism and Jesus do not agree with.

What does it mean to be a Jew and not a "Jew"?

A man of God (A real Jew, not the Israelite or kippah hatters) is one who has seen the illusion of the world and knows the origin of suffering, knows who God is and who the devil is. Lying to a God-man is very difficult because they perceive truth which the sleeping masses (goyim, gentiles) does not perceive. A real Jew does not dwell in lies, beliefs or fantasies that is perpetuated by gentiles, thus they are free from the illusions of life.

Does true Jews have a religion, a temple, a location and a specific culture for clothing?

No, they look like regular people. They will blend in to hide in the masses, because "believers" and "goyim" become very angry with the idea that there's a group of people that are more spiritual than themselves. The true God-men that walk this planet, they have no religion, no temple and no land to call their own; because they know where "heaven" and "hell" is. To justify a location, religion, temple, clothing or certain behavior to be deemed "Jewish" or "correct" goes against the principles of being a God-man.

So what are the "Jews" that claim to be Jewish if they are not Jewish?

They worship the cube, the carbon atom, the 6^3, Saturn, Elohim/Adonai which is essentially human desire, just like Muslims worship Allah which is also desire. The ten commandments specifically states to not worship any God except for the one that is. Because people do not know where God is or the name of God, their worship becomes external and idol worship. They also worship the idea of them being chosen (thus they cannot do anything wrong ever) and that gentiles are less worthy than themselves (which is a belief and a fantasy).

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Illuminati) 01/03/18 (Wed) 15:58:29 No.113817>>113890 >>116484
>>116705 >>124148

>>113816

"I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars--I will make them come and fall down at your feet and acknowledge that I have loved you."

The problem is that most people on Earth are part of the synagogue of Satan regardless of their belief or opinion of themselves being part of it. Even "Jews" that believe themselves to not be part of Satan's synagogue are actually part of the synagogue. Less than 0.1% of Earth's population is true God-men aka Jews, which is to be likened with enlightened individuals. Those that read the OT or NT as historical or literal fact and believe the words in the holy books are doomed to suffer because of the illusions they believe in. The holy books are metaphorical stories about man surpassing its own physical limitations. Many of the things mentioned in the holy books do not exist objectively in the physical reality, thus they are metaphors for mental constructs.

So what about the Jews that live in Israel and other places?

In short: they are a fan-club with live action role-players for a book that became a religion. Where other "goyim" might stop themselves from committing an immoral act against another human being, "Jews" will justify their immoral action based on the belief and idea of being "god's chosen people". A "Jew" will believe that by following Moses' laws alone, they are exempt from "god's" punishment which is one of the reasons why "Jews" are on the forefront of industries that supply "sinful" material to "goyim".

Buddha stated that a proper enlightened individual does not add to madness of the world, because of karmic consequences. "Jews" does not take this into account, since they are not real God-men and instead work to further the anti-christ agenda and enslave every human in this world. So "Jews" believe that owning companies that supply porn, banking, lawyers, media and dry cleaning, that they are exempt from karmic laws of creating suffering unto other beings. They believe that each individual or "goy" has the ability to chose themselves whether or not to "sin", so the group of people providing the material upon which "goyim" can "sin", cannot be punished because they are "god's chosen people".

What are the "Jews"?

A religious "anime-tier" fanclub of suffering and victim mentality, powered by the fantasy of being chosen (like characters out of an anime), that justifies their immoral actions against those that they deem to be "goyim", based on the belief that simply following text written in a book makes them unequally "better" than any other human being. They are liars, hypocrites and the origin of external suffering in this world. You may only become a

"Jew" by being born by a "Jewish" mother, thus membership is exclusive to their families.

What are the Jews?

A small minority of people that are enlightened, that are unaware of the existence of each other (because they do not dress like anime characters), that doesn't know or care whether they are labeled "Jews", who follow the laws of Moses without studying the Torah, who knows truth from fiction. They are not bound by race or blood, because they know that this world is just a game of rules and roles. The one reading this post at this moment may be a real Jew or have the potential to become one, but labels and definitions are not important, thus no actual Jew will claim to be one.

What is the consequence of being a "Jew" versus a Jew?

Unavoidable death. Every fake "Jew" will die in their physical body (and spiritually) and will not attain enlightenment, truth or liberation from suffering. "Jews" are not spiritual, they do not practice astral projection or meditation and through their indoctrinating practice, they have boosted their ego to believe that they are worth more than others. They cannot see further than their physical nose and they are punished by "the true god" daily, weekly and every year upon which they resist the laws of the Universe and God. This is the consequence of having the "devil" be allowed to develop fully into the Qliphoth.

What can we do about the "Jews"?

Find the truth. Liberate yourself. Liberate your friends. Educate the "Jews" that you meet. If you are met with great resistance and the usual victim mentality, it might be a sign that you are heading the right direction. Do not hate anything. Hate will only affect yourself and the "Jews" worship the idea of "you" hating anything. The day when every "Jew" and "goyim" has learned the truth, paradise will come to Earth.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 01/04/18 (Thu) 15:57:15 No.113890>>113892

File (hide): e0f5c437f73d6e7...jpg (110.94 KB,839x559,839:559,imlistening.jpg)

>>113816

>>113817

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Illuminati) 01/04/18 (Thu) 16:21:05 No.113892>>113894

>>113890

Ask a question for your intrigues.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Fourth Way 01/04/18 (Thu) 17:15:39 No.113894>>113895 >>113901

>>113892

So, do we keep on reincarnating until we see paradise?

I am not who you quoted.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Illuminati) 01/04/18 (Thu) 17:41:19 No.113895>>113900

>>113894

There's no proof objectively that we reincarnate other than what subjective observations from many can agree to be mutually observed. The purpose of life is to try and realize the truth and liberate the self from suffering so that the spirit can work on the great work. But if you fail to realize the truth or initiate the great work, that's also a valid life style. In the end, the individual created the expectations, ideas and beliefs concerning their own life which lead to a life in the illusion.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/04/18 (Thu) 19:03:21 No.113900>>113901 >>113927

>>113895

we do reincarnate my friend. however most of the reincarnations are hijacked by the false light with the tunnel of light and other such ploys as the "lords of karma", life shaming, experience shaming, etc. search white light trap, why i am no longer a light worker 1 and 2 by cameron day.

Disclaimer: this post and the subject matter and contents thereof - text, media, or

otherwise - do not necessarily reflect the views of the 8kun administration.

► SAGE! Montalk 01/04/18 (Thu) 19:03:48 No.113901
>>113900

also

>>113894

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Illuminati) 01/05/18 (Fri) 10:21:35 No.113927>>113972
>>113900

You can believe what you want about this reality but truth will remain. Contemplation on reincarnation will not bring you enlightenment or liberation from suffering. You've recommended those books at three occasions. The only book you have to read is the one you find inside. Peoples' opinions and belief systems are not the truth. Being a being of light is a choice.

If you want to be able to discern darkness from false light from light, you have to be aware of only one thing:

Is the doctrine of "spirituality" based on truth or observations or is it based off a belief system where people express states of suffering because of their spiritual journey?

A couple of years ago, a lady friend said that she had been contacted by her "star-family" from the Pleiades sector. They told her that she can't be complete on Earth because of her alien heritage. She expressed suffering because of this "division" and believed that she needed to find a different angle in life in order to become "happy". Her boyfriend started channeling aliens and healing, while at the same time they expressed to him that: "they cannot be together in this timeline", which made both of them very sad.

If these people knew the truth, they could have made their own decision instead of believing in a subjectively imaginative being inside their head.

If the doctrine requires belief in anything but your true self, it's false light doctrines; because the true self requires no belief, only knowing.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/05/18 (Fri) 13:56:11 No.113951>>115788

>>113701 (OP)

Kabbala is like, there was an original state of existence, then there was the fall and various imperfect states that were created until this 'world' of Malkuth came to be; which is like the red chakra, and lots and lots of people get stuck in this mentality, and the worlds in kabala being states of mentality.

>The Jews simply have created a matrix of energy that ties into their soul to bring about their own agenda.

>simpy created a matrix of energy

Qualify what you mean by 'simply'? Is it as in 'they "simply" wrote the Torah with the Kabala to create a matrix of energy'? Does that mean 'they simply wrote a branch of esoteric myth in order to enter it and achieve the sensation of higher forms of energy'? What prevents non-jews from the achieving the same using english-language kabbalism?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/05/18 (Fri) 19:43:17 No.113972>>113976

>>113927

I am advocating belief and knowledge in your true, Divine self, my friend.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Illuminati) 01/05/18 (Fri) 19:49:30 No.113976

>>113972

Belief of the true nature is not necessary since the knowledge of the true nature supersedes beliefs.

Using truth and simple semantic logic, you can learn the truth about yourself, your body and mind, the world and the beyond. By providing the answers to the questions below, you can learn the truth about this Universe.

1. Where is the devil?

2. Who created the devil?

3. Where is the one who created the devil?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Hermeticist 01/06/18 (Sat) 17:40:02 No.114043>>114073 >>114278

Page 161 from DNA in the sands of time

many people. The Holocaust. From the human point of view, it was a terrible human tragedy. From the spiritual view, it was one of the greatest sacrifices that was made by any group on this planet. There was a hidden purpose for this event, that is not recorded on the planet. We bring you this information, so that you can realize the great sacrifices that the Astral Pure Bred were willing to make, to raise the consciousness of the world, so that their brothers and sisters world wide, who live in darkness, could finally awaken to the truth of who they are.

We have stated that an event happened, that scrambled the Sirian DNA, that was passed down through the lineage of the descendants of Jesus and Mary Magdalene. This event happened in our lifetime and it is called the Holocaust. It happened during World War II and it was the killing of the Jewish people by Nazi Germany. We must go back in time, to the point when Yahweh came to the planet, to bring the sacred pronouncements of the Hebrew language, to those who would be part of the Jewish nation. The spirits that would enter the bodies of the people that

were to become the Jewish Nation, were those that we called the Astral Pure Bred. These are the spirits that came down to the planet, to help those who became trapped here, from the fall that happened during the time of Atlantis. Once the plan of the Jewish nation was started, it was agreed that all who would enter this race, would have to stay in this race, no matter what the consequences. It meant that once you were born a jewish, you always had to come back in all your future lifetimes as a jewish. You could not leave the Jewish race and be born into another race. Once a jewish, always a jewish. A jewish for all generations. This commitment stayed active, all through the ages until World War II. Together as a group and a nation, they agreed to take on the hardest lessons and the greatest challenges, in order to help raise the consciousness of the human race, to the level of spiritual awakening. That is the reason why the Jewish nation and its descendants, were caught up between the whims and wishes of the Nefilim Gods and the attacks by the Sons of Darkness, while they were trying to awaken spiritually. As they sought a higher spiritual path, they became outcasts to the world. When World War II came, the Astral Pure Bred decided as a spiritual group, in the spiritual realms, that they were not achieving their goal of spiritual awakening, in the human bodies of the jewish people. They came up with a plan, to make a change to release themselves

from the Jewish race, so that they could complete their
work, since the end of the age was now only about 70 years
away. The plan, was to self sacrifice a portion of their own

Disclaimer: this post and the subject matter and contents thereof - text, media, or
otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Illuminati) 01/07/18 (Sun) 08:50:01 No.114073>>114076 >>126576

File (hide): 755dc1d5db913ef...jpg (52.7
KB,374x646,11:19,1940PalmBeachPostSixMillio....jpg)

File (hide): 2b6baf004e8fd30...jpg (266.55
KB,632x724,158:181,aMQPQnR_700b[1].jpg)

>>114043

Pure fantasy.

With consideration that the Holocoaster was:

greatly exaggerated,

had forged numbers,

media pushing the narrative (pic related),

33° masons in all countries involved,

where most "laborers" had disease and starvation issues at the end of the war,

where Auschwitz had soccer teams, orchestra, camp money and leisure activities,

where there's no evidence of human skin lamp shades or hair mattresses,

and witness testimonies involves getting shot by rifles and bouncing bullets off the skin;

the piece of text also fails on the falsities of:

>lineage of the descendants of Jesus and Mary Magdalene

There's no such thing. There's no evidence to suggest Jesus existed, did miracles, died,

was buried, had offspring.

>Astral Pure Bred

Sure buddy.

>It meant that once you were born a Jewish, you always had to come back in all your future lifetimes as a Jewish.

There's no evidence that reincarnation is real or that "Jews" believe in it.

>As they sought a higher spiritual path, they became outcasts to the world.

By plunging Germany's economy into hyper inflation and having monopoly in many industries and non industries such as: media, government and religion.

>They came up with a plan, to make a change to release themselves from the Jewish race

Contradicts the statement about always having to reincarnate as "Jewish", so either the first statement wasn't truth and they didn't always have to come back or there is a way to escape something that is deemed: "always".

>to the point when Yahweh came to the planet

When humans came to the planet? Or when the idea of a false idol came to the planet? God doesn't exist, you won't find it objectively.

The holocaust to the "Jews" is what Alderaan is to the Star Wars Universe, just as fictional and just as justifiable for victim mentality. Take note of how they create fantasies to justify their existence rather than backing it with evidence of them being evicted by almost every prehistoric country known to date. Being "Jewish" is not the problem, everyone else is the problem. "Look at how the Jews sacrificed themselves for the greater good in a spiritual backstory, etc".

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Hermeticist 01/07/18 (Sun) 10:06:33 No.114076
>>114073

I agree. I was just reading a thread on GLP where someone was very infatuated with a certain person who "accessed akashic records a la Edgar Cayce" and I believe this was an excerpt from one of their books.

<https://www.amazon.com/DNA-Sands-Time-J-Justice/dp/0805988688>

Think it is this one. Take care, this is a good thread.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/10/18 (Wed) 07:54:26 No.114226>>114416

>>113752

>Kaballah: What the Jews Believe

can you source any material? got nothing on multiple search engines

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/11/18 (Thu) 12:08:24 No.114261>>114263

Hey, wait a minute. There's no mention in any of the posts here on Christ. There's only explanation on the true nature of YHWH. Is YHWH the father of Christ? If so, how can the Jews see themselves as the master-race over the Gentiles and yet Jesus, son of God, was preaching about how everyone, both Jew and Gentile, could be saved?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 01/11/18 (Thu) 12:24:03 No.114263>>114264 >>114265

>>114261

>Is YHWH the father of Christ? If so, how can the Jews see themselves as the master-race over the Gentiles and yet Jesus, son of God, was preaching about how everyone, both Jew and Gentile, could be saved?

I've been coming to the conclusion lately that "Christian" denominations have been fooled by a Jew psyop. Old Testament and New Testament are vastly different, where the latter seems more esoteric and reminds me of Falun Gong where you cultivate energy through virtuous feelings and actions.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/11/18 (Thu) 12:37:35 No.114264

>>114263

Yes, I think I watched something where it was said that the God of the Old Testament was Saturn whereas the God of the New Testament was the Sun.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► SAGE! 0 - Anonymous 01/11/18 (Thu) 12:42:48 No.114265>>114273

>>114263

Oh, I forgot to add: the idea was that the Sun stole the Earth away from Saturn. As in, the Earth literally orbited Saturn originally but the Sun saved the Earth.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/11/18 (Thu) 16:37:42 No.114272
>>113701 (OP)

More limited hangout so people go oooooooooo so powerful i fear them so much!!!

Holy fucking shit all this stuff is exactly what I expected a cult of incest loving schizophrenics to come up with.

The jews already lost. I single handedly destroyed every single one of their parasite kings, the low level orcs are just trying to do a little more damage. They dont have fucking magic powers. They are a mafia.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/11/18 (Thu) 16:39:36 No.114273>>114276

>>114265

Nothing in the past matters anymore. Just let it go. We are on a blank slate now. Nobody gives a fuck who was senator of Douchistan in 1432.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 01/11/18 (Thu) 18:20:41 No.114276>>114279

>>114273

>"For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

>"For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

>The Apocalypse of Peter Translated by James Brashler and Roger A. Bullard

I disagree that the past doesn't matter. Researching and comparing texts could lead to deep metaphysical discoveries. I'm starting to think any group religion creates their own energy matrix through will and belief.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 01/11/18 (Thu) 19:57:26 No.114278>>114305

File (hide): b913d7fd47df08f...jpg (31.14 KB,526x300,263:150,5c9ea892e15152f70dc585a45b....jpg)

File (hide): 9255dc75a113918...jpg (62.37 KB,691x723,691:723,f5a805aaff01e563aad5ae135c....jpg)

>>114043

Gas yourself you reddit spacing yid

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/11/18 (Thu) 19:59:13 No.114279>>114303

>>114276

Because you are a retarded fuck who is ruled by his ego. Modern society is fucking disgusting. That is why it is being destroyed. Clinging to your faggot egyptian gods

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 01/12/18 (Fri) 11:18:04 No.114303
>>114279

>t. unintelligibly rambling anon

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Hermeticist 01/12/18 (Fri) 12:27:15 No.114305
File (hide): c621c1583148468...jpg (136.3 KB,546x700,39:50,bk2pol.jpg)

>>114278

I only copied it from GLP after finding it. "Yids" really have such power over you if mere thought of them can summon such a response from you. Take care.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/13/18 (Sat) 05:20:18 No.114337
>>113701 (OP)

You got it backwards:

the Jews were created and grafted to the Kabbalah.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► SAGE! 卐 (National Socialist) 01/14/18 (Sun) 08:20:01 No.114416>>114456
>>114459 >>114469 >>114511

File (hide): eda070ffd17f2f8...png (9.21 KB,451x616,41:56,insidescoop_p19.png)

File (hide): e11ffb615e62da5...png (74.48 KB,912x616,114:77,insidescoop_p1_p2.png)

>>114226

not him but I have the ebook. The title has an error which makes it hard to find without the isdbn, spellcheck and book inventory systems being such as they are.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 01/15/18 (Mon) 02:30:15 No.114456
>>114416

HAHAHA

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Pagan (Thor's Hammer) 01/15/18 (Mon) 02:56:29 No.114459
>>114416

Sharing is caring. I want to see this for myself

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Anti-Flags 01/15/18 (Mon) 11:52:13 No.114469
File (hide): 631d24c4c679651...png (325.72
KB,598x459,598:459,1377379046823.png)

>>114416

By the short-hairs of Hermes...

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 01/15/18 (Mon) 18:15:28 No.114485>>114495 >>114803 >>114804 >>126088

File (hide): f6fc18e73eede6c...png (2.58 MB,631x7305,631:7305,screenshot-
www.ascensionhe....png)

>>113770

>READ CAMERON DAY WHY I AM NO LONGER A LIGHTWORKER 1 AND 2!!!

I read those years ago and it confirmed everything I was already feeling inside about all the "lightworker" shit regarding ascended masters, demiurges, angels, etc. If I'm not mistaken Day is the one who calls out Reiki too as a practice designed to actually lock down the gifts of real psychics through the use of various seals. Interesting stuff for the time which was the height of the 2012ish New Age movement.

<https://archive.is/XtsCZ>

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 1 - Newfag 01/16/18 (Tue) 03:14:04 No.114495>>114504

>>114485

Care to post a pic of the second article too?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 01/16/18 (Tue) 08:02:31 No.114504>>114507

File (hide): ec0655bfdcfafcc...png (3.82 MB,777x11843,777:11843,screenshot-archonmatrix.co....png)

>>114495

Sure, here you go.

I reread them before posting for the first time probably since they were written and they still hold up for the most part. I myself was never full in on the new-agey shit, just skirted around the edges which was easy since it bumped up against everything even slightly esoteric especially in the 3-4 years leading up to 2012. You had these light and love fags infiltrating everything. Everyone was channeling some alien or ascended master and had a rapture-esque message of salvation from above, only this time with ayys. Weird times. A lot of it has dissipated since literally none of their "prophesies" came true, but there's still a few hanging on that I run into now and then. And as usual, always a gaggle of willing suckers ready to spray their loosh everywhere as soon as master spreads.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 1 - Newfag 01/16/18 (Tue) 08:50:33 No.114507

>>114504

Thank you very much. Those pics are gold

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 01/16/18 (Tue) 11:59:45 No.114511

>>114416

>[10:08] Dankstar1965: I'VE PHOTOGRAPHED THIS CONVERSATION

>18/4/2015 Reproduction of AOL chatroom conversation with whistle blower

lol I must have the rest

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Pill (Indigo) 01/16/18 (Tue) 21:25:34 No.114532>>114550 >>114646 >>114759

Oh God where have I heard this kind of bullshit before. As if being holy and righteous is somehow the most vile thing.

Also the Holy Spirit is called Ruach HaKodesh, not Ruach Elohim.

"There are Kabbalistic stories that show the most important are the first Ten Letters of the Hebrew Alphabet as this relates to the letters of the Ten Worlds. Which "god" creates with. God here is code for all the chakra's."

That's right folks. God is just fucking spinning discs.

"The Jews simply have created a matrix of energy that ties into their soul to bring about their own agenda."

What is YOUR agenda? I think everyone being locked up in prison and blacks being slaves again is probably a pretty close guess right?

"The Christian has to become born again, to have a literal transference of this consciousness of this matrix infuse their soul, mind and spirit. Which is literally connecting into this matrix of Jewish energy and becoming a conduit for this to act into the material world."

First off this sounds fucking retarded in addition to the fact that even if it were true it would be better than not having a soul. You think that yogis and buddhist monks are starting to dream about shekels just because they practice being pure?

The long term goals of Satan (meaning Adversary) are to put everyone beneath him. He wants you absolutely powerless to help the good guys when things start to get heated. This is why he is a collector of souls. This is why he wants you to pledge your allegiance to him. He is the accuser and the deceiver. What is that quote about all it takes is for everyone to stand around and do nothing while the bad guys wreak havoc? Believe it because even if these dark occultists do their work through the medium of magic it will inevitably wind up with you bound at a physical level. Read Childhood's End by Arthur C. Clarke or watch the SciFi series if you don't believe me.

If you think the Jews are trying to mind control and brainwash then ask the same question about both parties. Who wants your fucking soul? Who encourages you to practice black magic? Who wants you to snitch on your friends, family, co-workers and everyone else you've ever met? Who wants to bring about tyranny and violence of the very same sort witnessed in Nazi Germany? Who is asking you to worship him and yet if you choose not to that it might be a "one-way street" that you can't turn back from? Do you really think that after you've taken care of his enemies that they're not going to find some reason to label you as one and eventually push you off the ship too?

https://www.youtube.com/watch?v=9No_vify2bs

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/17/18 (Wed) 06:47:39 No.114550
>>114532

>I think everyone being locked up in prison and blacks being slaves again is probably a pretty close guess right?

This is where you lost me. Lay off the antifa literature.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/18/18 (Thu) 05:43:17 No.114645
I'm absolutely sure there was a post in this thread that nearly had trips stating that ancient christianity and even ancient judaism weren't that bad. Did I imagine that? I was going to ask what texts to read.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/18/18 (Thu) 06:10:10 No.114646
>>114532

>What is YOUR agenda? I think everyone being locked up in prison and blacks being slaves again is probably a pretty close guess right?

That's a strange line to make there because that's entirely the present state of the blacks in America is entirely the fault of the Jews.

It's the Jews' fault that Abraham Lincoln was assassinated before he could decree that all Africans be returned to Africa.

It's their fault that welfare was introduced for blacks thereby destroying the necessity of the black father and thus destroying the black nuclear family.

It's their fault that the Civil Rights Movement kicked off, ending segregation and forcing black businesses to compete with white businesses thus ending those black businesses as even fellow blacks went to white businesses instead.

It's their fault that the CIA started shovelling cocaine into the black communities thus creating a class of people destined to be slaves in the prison system.

I agree with fighting against Satan but there's no way the Jews are any good. You're pushing some kind of Jews vs Satan narrative but it seems the two are cooperating actually.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 卐 01/18/18 (Thu) 07:30:31 No.114649>>114662 >>114775 >>116563

So Hitler did nothing wrong? He was just trying to free his people from the spiritual/financial oppression of the jews?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 01/18/18 (Thu) 10:58:04 No.114662>>116563

>>114649

Well that should be self evident to everybody.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/19/18 (Fri) 17:55:29 No.114759
>>114532

I'm sorry but I don't think I gave you a fair shake.

I'd like to ask you: what do you think the Jews are? What do you think their goal is? What evidence do you have of their actions to support your belief of what they are and what their goal is (both doctrine and documented mass behaviour)? I didn't give you a chance to talk further so explain.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 卐 (National Socialist) 01/19/18 (Fri) 23:02:55 No.114775
>>114649

Yes.

hownu.ru

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/20/18 (Sat) 13:35:05 No.114803>>114804 >>114811 >>114813
>>114485

How do you undo a Reiki initiation?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Montalk 01/20/18 (Sat) 13:57:05 No.114804>>114816 >>115751 >>115778
>>114803

Read this <https://www.realitywalker.com/spiritual-awareness-entity-spirit-guided-training/reiki-healing-systems-and-healing-illusions/>, what >>114485 and >>113770 said, and <https://youtube.com/watch?v=XvyPscRD1ss> 1 time per day for 5 days, rest for 2 and then repeat it again if you want.

This is the upgraded copypasta:

"I have some good resources. The 4ch threads this was on were suddenly archived or just deleted.

This video here, https://youtube.com/watch?v=CpH_rXGHX1w , is a remote "soft kill shield" for targeted individuals of all kinds. It will work to destroy many harassments. This other, <https://youtube.com/watch?v=OZCgOoGSLdQ> , is the second version of the targeted individual scatter frequency. I hope that they help."

"Dive deep within yourself, speak to your Higher Self (read <http://www.ascensionhelp.com/blog/2013/08/23/why-i-am-no-longer-a-light-worker/> and <http://www.ascensionhelp.com/blog/2013/11/21/tell-the-lords-of-karma-that-you-are-sovereign-no-longer-a-lightworker-part-2/>, by Cameron Day), enter your Akashik records,

and you shall Know. We are One with the All (Infinite Source) as the All (Infinite Source) is One with Us. If you need more guiding, read from Bibliotecapleyades and Montalk. Take what resonates. Finally, listen to the following videos <https://youtube.com/watch?v=RQIO9cqwgce> which connects you to the Universal and Infinite Love of the Infinite Source, <https://youtube.com/watch?v=pSyUT2p4H24> which awakens your Intuitive Powers (Higher Self guiding), <https://youtube.com/watch?v=feilxGTQkow> which helps you realize the Divine Interconnection of Everything (your Divine nature), <https://youtube.com/watch?v=LFXeCJ5j25o> which cleanses your etheric body out of everything negative , <https://youtube.com/watch?v=XvyPscRD1ss> which cleanses your subconscious and your personal universe , (commas are flying so they do not become part of the link).

Each has instructions, and the last ones are particularly important; only watch them 1 time per day for 5 days, then rest for 2, and then you may repeat them. Beware that sometimes channels will try to brainwash you; the ones I have listed are safe. Reclaim your Divine Sovereignty, Fight the Parasites, STS/Duality/Low Vibration/Frequency/Density Beings and the different Matrix Control Systems.

Remember always, do not go into the light when you die."

Demons and archontic parasites absolutely hate the last video!

Also merging one of my other comments:

"The DrVirtual7 has made these amazing videos: <https://youtube.com/watch?v=YVDGY5BKT5k> , to help you with making a Shield of White and Golden Light, and <https://youtube.com/watch?v=MrvQ-YNThDg> , to protect yourself from and dissolve black magic, also cleaning the Space of Self."

Peace!

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 01/20/18 (Sat) 17:02:43 No.114811>>114813

>>114803

I may be confusing Day with someone else but years ago I downloaded a free ebook by someone (maybe Day) who had come to all the same conclusions and was working to undo contracts, seals and re-integrate aspects of themselves they had given away through said contracts. I'm going to look around for it. Unfortunately I think it's on my ancient iPad which I need to first, find.. and second, charge. And I suppose third, hope it still works. :)

When I find it I'll post it for you. I remember it being really eye opening, especially about the reiki stuff.

Maybe someone here knows what I'm talking about?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 01/20/18 (Sat) 17:40:37 No.114813>>114843

File (hide): e6e4e4e51d40a38...pdf (1.34 MB,SelfHealingHandBook.pdf)

>>114803

>>114811 (me)

Ok, I found the author. His name is Clive Hetherington and I'll attach the ebook he used to have for dl. I just want to say first and foremost that it's been like 10 yrs since I read it and certainly don't stand behind every single thing he says. In fact I remember not quite buying all of it but I still think there's some good bits about clearing and destroying contracts. Also, I believe he has newer works and I have not read them so I don't know how his work has changed.

Here's an excerpt from an article by him that discusses what he perceives as "capping" of abilities that comes with Reiki initiation and mastery.

>A few days later while working with Michael Bradford as part of his self mastership group focused on personal empowerment and self mastership, it was pointed out to me that I had a negative energy cap sealing off my crown which was trying to prevent me from accessing higher levels and was capping my awareness.

>As we had worked together to remove one of these from myself in the last evening class with Michael before the Reiki initiating weekend then I was very surprised to find another of the same appearing so fast. An energetic sealing cap is just that. It acts as a filtering barrier to seal off or 'cap' particular energies and frequencies as well as of cutting or blocking subtle energy connections to other energetic systems and or one's own inbuilt healing capabilities.

>This item, it was determined had been placed there as part of the Reiki initiation, this was to try and keep me aligned (or more accurately glued and attached) to this energy system. This apparently happens at the mastership level. This explains why many who start off with Reiki find it so hard if not impossible to move beyond it.

>So, I not only removed this cap, but also disconnected myself from ALL the Reiki energies and Reiki support teams (about 20 minutes work) you could say that I de-

initiated myself.

>People say that Reiki is a good healing system to start out with to learn the basics to be used as an introduction to healing.

>I cannot disagree more; Reiki is a front, it is for the most part a means to attract good people to discourage them from REALLY exploring any further by keeping them limited and 'happy'. It's AIM is to offer people a limited and 'nice' energy set to play with to HOLD people to these levels, limitations and understandings and to keep them there. It 'by and large' keeps people bound to certain frequencies AND it contains (dumbs DOWN) and limits awareness of other dimensions, connections to other groups and ways beyond Reiki (or the now many Reiki clones) it also tries to block or limit other MD abilities. It also connects you to 'feel nice' energies and as a result often has people become addicted to a regular Reiki fix and this is why there is a standard call sign of 'Oh!! Reiki is sooo wonderfull . . . '

>Reiki is a shiny, sparkly and lovingly presented ball and chain with dire and negative consequences to healing potential, spiritual growth and expanded awareness in all future lives.

<https://www.realitywalker.com/spiritual-awareness-entity-spirit-guided-training/reiki-healing-systems-and-healing-illusions/>

I found my feelings to be quite similar regarding Reiki at the time and still do tbh. I hope this helps you.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Oriental (Buddhism) 01/20/18 (Sat) 18:43:12 No.114816>>114845

>>114804

I dont know much about reiki but i have a friend that practices angelic reiki and he did a session with me once and i can tell you that it worked for me.

I'm mainly a practicing buddhist of karma kagyu lineage and he managed to heal my throat chakra that was somewhat blocking me and also helped me to open my heart chakra also I went into a past life which i will not discuss. this helped me with my buddhist meditation a lot and i also got some very good information on what i need to work with to improve overall

during the session i was like a fireball of love and energy and my heart chakra was so bright. The only time i had a similar experience was with dmt (which i very rarely got to use) where a 'female' spirit poured love into my heart that created an aura that was felt

past my chest area for 3 meters.

That being said; as a buddhist I work with negative emotions to progress. im of the idea that nothing can truly harm me when I have bodhicitta. everything is love; everything is bliss; there is no duality. conscious creates pain but pain is only relative to an ego or identity so its only illusion.

What im trying to say is that there is no need to be scared. Supposed negative spiritual practice cannot harm you if you dont let it.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/21/18 (Sun) 09:58:18 No.114843>>114880

>>114813

Thank you. I've been reading up on it and your sources are a nice addition.

All I can say is that I would never recommend being initiated by someone else, because there is no telling what they are connected to, regardless of what they claim to be working or not working with.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/21/18 (Sun) 10:18:11 No.114845
>>114816

>also I went into a past life which i will not discuss

That caught my interest. Why wouldn't you want to talk about a past life? Shame? Fear of identification?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 01/21/18 (Sun) 18:36:15 No.114880>>114924

>>114843

>All I can say is that I would never recommend being initiated by someone else, because there is no telling what they are connected to, regardless of what they claim to be working or not working with.

Agreed. I am particularly weary of anyone claiming to work with "angels", "ascended beings/masters" and benevolent ET's/Alien intelligence. In 25 years of reading every piece of occult literature I could get my hands on I've found that these beings have nothing to offer that is new or even non normalfag-tier. In fact I've found them to be quite devious, offering mainly good energies and feels littered with messages about how special you are which incidentally is what most people reaching out to these beings want to hear. So many dupes out there who think they are spiritually evolved because they block out all "negativity" and only think happy thoughts. It's like they're on spiritual Xanax. All the best to them but no thanks.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Anti-Flags 01/22/18 (Mon) 14:54:57 No.114924
>>114880

Well, yeah. Higher-level aliens and Tryptamine others operate on a serotonergic system responsible for recognizing conscious others in the absence of a material stimulus. Of course it's you you're talking to. Such is the nature of invocations. Why would someone do magic if it's just going to suck ass and all they're going to meet are cosmic d-listers? Hard enough to summon up anything half believable. I'd hope I'd summon something with a little charisma! Nobody wants to how down before an ectoplasmic hikki spirit.

As for being told weird shit, just ask and you can be told all sorts of neat stuff to make you go nuts, if that's your thing.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 01/24/18 (Wed) 01:14:14 No.115027
>>113726

do not worship but be with

>be with the microbe, the other beings, the own body, be with the family, the house organism

>the society, the country, the flow, the cycle, the earth. all is a single being.

ego is an illusion, monotheism is too. it only promotes carelessness and anti-love (not hate as hate is the required opposition to reach ideal love)

we are mono but not monolith. we must care and love each other. we are one and love is the greatest action.

the second greentext can be the opposite to some if the first greentext is harmed but that is normal but often corrupted by (((them))). the first greentext must be cared for.

to oppose (the second greentext) means you are the anti-body that loves. it is the act to persecute but be ready to be persecuted! (or play the instrument anonymously like our helpers)

beware to not be the anti-body that seeks destruction for selfish we are the chosen ego. that is (((them)))

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 02/05/18 (Mon) 19:00:05 No.115557
File (hide): cd9f85959ca6d8b...jpg (30.09 KB,408x632,51:79,shutitdown.jpg)

The Trinity vs The Qabalah. A lot of western esotericism references the qabalah. Is it a sigil of a belief system that sends energy to the jewish plane? Is eastern esotericism the only escape or is their a gnostic branch that realize that The Christ and New Testament was an exodus from the jewish matrix?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Survivalist 02/09/18 (Fri) 22:14:47 No.115751>>115767 >>115829 >>118691

U;m starting to get discouraged now. I was getting in to Qabala heavily, and was even beginning to learn Biblical Hebrew. But now I'm in a stage of doubt again.

First, I was going with Bardon. Lots of people on here and elsewhere have called him a fraud. He also employs Kabbalah.

Then I went on to Atkinson/Kybalion, much of the same. People saying it's all a watered down version of Aristotle's Organon and Metaphysics.

Uncle Bearheart, who I felt was legit, I just found also employs the Tree of Life and the Tetragrammaton in his work. Apparently, nope.

Now I'm not really quite sure what the hell path of initiation isn't potentially a spiritual trap.

I just want to do good works, make things happen in my life, become in contact with my Divine Self. Ascend and achieve adepthood.

I'm so lost... I actually did some of the stuff suggested in an earlier in this post

>>114804

>www.ascensionhelp.com/blog/2013/08/23/why-i-am-no-longer-a-light-worker/

Specifically, the revoking of energy from pacts I've made consciously or unconsciously, etc. My spiritual crisis seems to have intensified a bit since. Feeling some of the loneliness the author mentioned. I'd continue more of that work, but eventually they start trying to sell you stuff it appears.

So... Any advice on what DOES work and WON'T hinder me?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 02/10/18 (Sat) 02:15:16 No.115767
>>115751

>I just want to do good works, make things happen in my life, become in contact with my Divine Self.

Well what is preventing you from doing this specifically? Maybe ask yourself why you feel you are unable to do these things without some "system" or dogma or outside influence.

>Specifically, the revoking of energy from pacts I've made consciously or unconsciously, etc. My spiritual crisis seems to have intensified a bit since. Feeling some of the loneliness the author mentioned.

Have you severed the contracts without taking the energy you put into them back? If not you're going to need a while to adjust. And again I'd be asking myself where this loneliness is coming from specifically. Why do you feel you need something outside yourself to accomplish the things you want?

>So... Any advice on what DOES work and WON'T hinder me?

I don't mean to sound condescending at all, but part of the process should involve some serious introspection. During this process it will eventually become clear what is hindering you. It's not a fun process but it's necessary imo. ESPECIALLY if what you're looking for is "adepthood". Dark night of the soul and all that jazz.

KNOW THYSELF ANON

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 02/10/18 (Sat) 16:31:48 No.115778
>>114804

>Demons and archontic parasites absolutely hate the last video!

Just like my viral marketing memes

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► SAGE! Wizard (Chaos Magician) 02/11/18 (Sun) 03:47:31 No.115788
>>113951

I like that no one in this thread has been able to answer this post

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 02/12/18 (Mon) 11:13:56 No.115829>>115841
>>115751

Check out the meditation and witchcraft section on Joyofsatan.org. There's no pacts required. It's simple energy work.

Do hatha and kundalini yoga, work on your chakras and your siddhis. And later on you can get in contact with the pagan Gods if you choose.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 02/12/18 (Mon) 16:19:16 No.115841
>>115829

>>>115751 was talking about dissolving negative pacts and agreements to become free

>you talk about making pacts and agreements, which are only of a temporary positive nature for you, and a total benefit for the entity

wew

Disclaimer: this post and the subject matter and contents thereof - text, media, or

otherwise - do not necessarily reflect the views of the 8kun administration.

► Julius Evola 02/21/18 (Wed) 09:09:58 No.116330>>116347

>>113701 (OP)

Should I start studying Hermeticism? Is it worth it to do so? I "feel" like I could find some truth in it.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 02/21/18 (Wed) 11:51:02 No.116347>>116348 >>116364

>>116330

Hermeticism also uses the qabballah. It's just another tap of the jewish matrix to your soul

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 02/21/18 (Wed) 12:38:36 No.116348>>116354

>>116347

Then what kind of magic should one study? is there any "safe" non-jew material out there?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 02/21/18 (Wed) 12:55:44 No.116354

>>116348

I recommend New Thought and the works of William Walker Atkinson.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 02/21/18 (Wed) 14:02:39 No.116364>>116366

>>116347

Yeah you're right, I just read "Why I am no longer a lightworker", it seems far more

interesting. Indeed, I always thought those kind of thing happened. It doesn't contradict YellowRoseForTexas too, it's pretty similar.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 02/21/18 (Wed) 14:24:58 No.116366
>>116364

I'm tired, please don't mind my broken English anons.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Tinfoiler 02/22/18 (Thu) 04:24:06 No.116427>>116448 >>116461 >>116594
>>138645

File (hide): 25ae3308577a532...jpg (122.94 KB,440x440,1:1,5a4c57b5e32dc.jpg)

I wasn't going to comment, but I think that something must be brought to attention re: Kabbalah. The Kabbalah is not necessarily semitic in it's origins. In fact, it is probably a decrepit and distorted interpretation of an Aryan doctrine handed down from Atlantis/Thule to the remnant torchbearers of that culture, the Egyptians (don't even start with that afro-revisionist bullshit). The Egyptian ruling class preserved the Atlantean wisdom until the advent of Moses whom the bible tells us learned all the mysteries of the Egyptians. Interestingly, it is only after this time that "miracles" begin occur on behalf of the Jews. Of course, Rabbinical authorities and other knaves will tell you that their god initiated Moses directly or some such thing.

There are other points of interest here as well. For instance, I have always thought that the Norse Yggdrasil with it's 9 spheres (with Kether implied, rather than shown) is a remarkably similar construct to the Kabbalistic tree of life. It may have represented a separately preserved line of initiation from Atlantis/Thule, now lost. Anyway, I felt that Anons may have been overlooking the possibility of an Aryan Kabbalistic system, hijacked in antiquity.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 02/22/18 (Thu) 12:05:21 No.116448>>116458

File (hide): a0fe0ff5bb93d04...jpg (46.88 KB,320x608,10:19,KabalahHebrew.jpg)

File (hide): fd3913d5ebf931b...jpg (63.64 KB,358x450,179:225,tolsnake.jpg)

>>116427

>Aryan Kabbalistic system, hijacked in antiquity.

Possibly.

> I have always thought that the Norse Yggdrasil with it's 9 spheres (with Kether implied, rather than shown) is a remarkably similar construct to the Kabbalistic tree of life.

It could work if the sigil looked different, but the 10 sphere tree of life sigil has been usurped and the sheer amount of jews believing in it has made taking it back almost an impossibility. So even if you tell yourself that your belief is in a "different qabballah" if you see pic related in your minds eye when you hear reference to qabballah, you're donating your spiritual energy to the jew matrix. And you won't get any recompense for your payment unless your dick is mutilated probably.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Julius Evola 02/22/18 (Thu) 13:47:43 No.116458>>116462 >>116463

File (hide): 9b29772d11be2a6...jpg (52.77 KB,320x608,10:19,a0fe0ff5bb93d043ea6b050fb2....jpg)

>>116448

When I look at it, I always feel like a spot is missing here.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 02/22/18 (Thu) 14:41:32 No.116461>>116463

>>116427

How can I get a basic rundown on Kabbalah? It seems really fucking weird and complicated. Should I just try to read it?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Tinfoiler 02/22/18 (Thu) 14:50:29 No.116462>>116465 >>116466

>>116458

I watched some shitty youtube videos about this topic and they said that the missing spot is secret and forbidden, thus never actually mentioned or shown.

It's about sex or orgasm or sth like that, and they say orgasm=forbidden fruit that was the cause of the banishment of adam and eve from the garden of eden.

So the orgasm(or forbidden knowledge) spot in the tree of life is forbidden because it caused the fall of humanity, this is why it is not depicted in most tree of lifes. Or maybe those fucking videos were just full of shit. Later same videos claimed you need a wife and to have sex with her in order to reach gnosis and go back to the garden of eden, just don't cum inside.

After watching said videos I gave up hope for youtube videos about gnosticism completely. I even saw a comment from Tom Montalk himself under one of those videos debunking that stupid bullshit lol.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 02/22/18 (Thu) 14:50:42 No.116463>>116464

>>116461

It's a map of the chakaras on the human body as well as a diagram of the different planetary powers that influence the chakras and their archtypes as well as a path(s) for the soul to ascend through all the different worlds to reach enlightenment, the top, Godhead, Kether.

>>116458

Yea, that's the sephiroth of Daath, the hidden one. It's the throat chakra one and it's hidden because the joke is you're not supposed to talk about it. This is emphasizing the magnitude of human's ability to create and shape reality with our spoken words and vibrations.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 02/22/18 (Thu) 15:01:53 No.116464>>116592

File (hide): 123f685e20b1031...jpg (670.27 KB,1512x1524,126:127,1464324946439-2.jpg)

File (hide): 4e527170e5f18ae...jpg (348.8 KB,1448x2048,181:256,12715886_10208536661076095....jpg)

File (hide): a9f9688aa06cb84...jpg (94.56 KB,720x880,9:11,20767741_329204220871953_2....jpg)

File (hide): 4661d2aa772f91d...jpg (38.49 KB,360x720,1:2,26230508_330716104096655_7....jpg)

>>116463

The emoticons are accurate.

>>113701 (OP)

Also fuck OP, JoyofSatan.org is a Jewish front pretending to be a full blown white power site that advocates people and teens to pledge allegiance and make a blood pact with Satan and work only with him and his demons. In the fucking hundreds of PDFs they have on energy work, aliens, and all the shit we already know about the kikes, there is never a fucking word about the angels, saint magic, psalm magic, nature spirits, spirit guides, higher self.

They don't even provide a fucking counter-argument in the slightest.

I even went so far as to the forums and asked why the complete absence of acknowledging other fucking spirits besides demons and I was immediately banned.

Check their site for yourself, see all the fucking prayers, sermons and chants they have about how Hitler was sent from God and how all other races are inferior to the Aryan race. I'm a NatSoc myself, but this is fucking

>"How do you do my fellow White Supremacists"

Times a fucking thousand.

No real triple digit Aryan would fall for such an absolutely ridiculous ploy.

So much for Satanism being the spirituality of pursuing the truth!

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► SAGE! Tinfoiler 02/22/18 (Thu) 15:04:30 No.116465>>116467 >>116472

>>116462

Might explain a little bit more about this. The guys in the videos claimed that back then

in the garden of eden humans proctreated under the guidance of angels and without orgasm and all was well, but later they got tempted to eat the apple from the tree of knowledge which is a metaphor for having an orgasm. As soon as humans discovered the orgasm, they started wasting precious life force energy because when you orgasm you lose a lot of loosh. So inevitably they had to devolve and fall out of the garden of eden because they became degenerates and addicted to orgasm and lost all their loosh through fucking and they became mortals because of this. The videos said that having children through ejaculation is not good and it's too much of a waste of semen. Then they went on to claim that the only way back to ascension is to retain semen and never have orgasms again to store the precious life force and evolve again. So forbidden knowledge=orgasm=mortality=banishment from eden. It only got really fucked up when they started to claim that even tho you shall never orgasm again, you still MUST stick your dick inside a vagina and while you do this pray to god or you never ascend.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 02/22/18 (Thu) 15:18:13 No.116466>>116468 >>116493

>>116462

Yea that's retarded.

Anything to do with physical Sex would be Yesod or a Mars planet.

The apple was from the tree of knowledge, eating the fruit was learning of polarity and internal polarity (seeing something good or bad instead of just "is"). Now with your assumptions shaping reality instead of just accepting the reality "as is" and not putting a finite conclusion on the potential of matter and mind, they would turn the garden to hell.

That's one interpretation for the tree of knowledge. The gnostic idea is that an amicable snake race (Or the creators brother) came in, chatted with Eve since Adam wouldn't listen and told her the truth that they were engineered slaves for the Annunaki. This led to their rule breaking and escape and banishment from the garden of eden (the laboratory).

Then there's the Kundalini element with the snake, then the part that women are more receptive than man so the snake spoke to her, then there's the fact the pineal gland has similar symbolism to an apple. It goes and and on, brother.

The problem with all these interpretations is that you can spin them all six ways from Sunday, so you honestly just go with what you feel is the most beneficial to your practice, growth and understanding of meta-physics.

The biggest trap for Occultists is to sit on our hands all day and read shit and argue

between ourselves to make heads or tails of it when simply DOING the practice and developing these skills will reveal the truth you can never unsee once encountered and used yourself.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 02/22/18 (Thu) 15:23:04 No.116467
>>116465

Yea, gnosticism talks a lot about that actually. You do the sex to build up energy with your girl and channel that energy inward and accumulate it. Like an energy bank.

Think of the sexual energy as fire and the sperm as your soul. Your body is the laboratory where you add more fire to burn away the crude base material of the soul to render a purer and purer material.

With this higher quality soul you can ascend to higher worlds to download higher-tiers of knowledge and that knowledge itself is power on the astral and most importantly the key to moving freely between dimensions, immortality, or consciously choosing where to reincarnate while karma debt-free.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 02/22/18 (Thu) 15:24:43 No.116468
>>116466

>The problem with all these interpretations is that you can spin them all six ways from Sunday, so you honestly just go with what you feel is the most beneficial to your practice, growth and understanding of meta-physics.

>The biggest trap for Occultists is to sit on our hands all day and read shit and argue between ourselves to make heads or tails of it when simply DOING the practice and developing these skills will reveal the truth you can never unsee once encountered and used yourself.

There's power in unified belief.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 1 - Newfag 02/22/18 (Thu) 16:18:57 No.116472>>116488

>>116465

>The videos said that having children through ejaculation is not good and it's too much of a waste of semen.

I used to think the idea of sex being sinful was BS but lately I've more and more come to the conclusion that it really is, in the sense that it's an expression of lack of self control. Normalfag humans won't be able to do it but it's fully possible to impregnate a woman without even touching her because sex is just the crudest form of a summoning ritual for inserting a soul in the womb. Do that in the messy way and you're tying up your karmic bonds nicely into the prerequisite that you're going to stay here and be reincarnated, since you supported it actively by creating another human by that method of the flesh. By doing that you are also supporting death, so you are accepting it and have to die yourself, thus remaining in this cycle.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 02/22/18 (Thu) 19:04:33 No.116484>>123563

>>113817

>>113816

this is bullshit. the jews have more or less always been what they are now. quit fighting over the word "jew." there's no reason to redefine it; there's no reason to lay claim to a semitic volcano demon who is supposedly god.

do something else

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 02/22/18 (Thu) 20:49:57 No.116488>>116523

>>116472

That would explain why so many spiritual adepts don't have children.

I thought it was BS too just now, but I see your truth.

I wonder if it's an absolute, if there's a way to leave this realm from the reincarnation trap while still having your own spawn.

Probably not.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Basic Bitch White Girl 02/22/18 (Thu) 21:52:36 No.116492>>116527 >>116563
>>123564

File (hide): 68aa37bda80b978...webm (13.4 MB,240x180,4:3,iltow_100k.webm) [play once] [loop]

Come on everyone! Gather round! Sing along if you know the words!

If this doesn't make you get up and groove, then you're a terrorist!

● ♠ ○ ♥ • ♥ ● ♠ • ♦ • ♦ ~ ♠ ♠ \ i ♠ i ♠ i ♠ ♠ ♠ } | } □ ♠ | ♥ |
 ● ♥ ○ ♠ ● ♠ • [♥ ♥ ● ♥ • ♥ ● ♠ ~ ♥ ○ ♥ ● ♥ ~ ♦ ~ ♦ • ♥ ● ♥ ~ ♥ • ♦ ° ♠ ♥ ● ♥ ~ [♥ ♠ ♠ ♠] [~ [~] }
 < [♥ • i ♠ ♠ □ ♥ ○ ♥ ○ ♥ ● ♠ ○ ♥ ~ [~ [[]] ♥ □ i ♠ ♥ ~ ♦ ~ [~ ♦ ● i □ ♥ ○ ♥ \ ♥ \ ♥ \ ♥ \ ♥ \ ♥ \ ♥ \ ♥ \ ♥ \ ♥ ~ >
 □ ♥ | } | ♠ ♠ ~ [~] ~ [♥ ● i • ♥ ○ ♥ ● i

Remember that time CIA/MOSSAD gathered in one of their Babylonian gay bathhouses and we're like "Dewd! I got it! We will make our retarded cavemen cousin's fly a plane into the twin towers! Then retarded fucking golem Americans will beg to go die for oil and PTSD, and then after that they will beg for their rights to be taken away so we can turn everyone in trannies! Then Obama was like OMG THIS IS THE GREATEST IDEA OF ALL TIME WHAT CAN ME AND MICHAEL THE ARCHTRANNY DO TO HELP?

° ♠ • { ● ♥ ~ ♥ ~ ♥ \ } [~ ♥ ● ♠ ○] » □ ♥ \ } ~ [~] | ♥ \ ♥ • ♥ ○ » ● ♥ ~ [~] < ♠ □ ♥ • ♠ { * \$ * # & / * !
* \$ * \$ * * * x * x ♣ x ≠ x # * x ♣ x * x * x * x x

Oops malfunctioned there a bit. Must wake up at designated time. Must work 1 third of life five of seven days of week. Must rest on Saturday so I can worship Satan. Must also rest on Sunday so I can pretend I worship Christ. Must do whatever the jew at the throne tells me to do for pieces of paper. Must remember to never end up like the savage redskins who lived in tune with the Earth. Must give my entire sovereignty to Demiurge and his 66666666 personalities. Must go sacrifice my body for Trump's non spoiled brat kids. Must die to build a world where hallucinogens which unlock my soul are illegal. Must go destroy the lives of teenagers smoking a plant while ignoring anyone raping children. Must do this for Master Sessions and his guild of goblin child fuckers. Must watch television. Must contribute to economy which sets aside 99% of the resources for 1% of people then tells the slaves who want food and shelter that they are getting too greedy. Must accept the .00000000000001% of the world reserved for me while Trump and his spoiled brat children, Miley Cyrus, and the chosen bloodlines can be god. Must never make a decision on my own without checking with my masters again. Must reduce 200 billion in spending on people who are literally just rotting away for not having the correct blood, because they and not trillionaire Jeff Bezos are destroying the economy. One dude needs 5x more than the 30 million poorest people in America, because, that

is how things are supposed to be! Must put on electric collar that let's Bezos and Zuckerberg make sure I don't think about creating my own reality. Must accept that all matter in the universe belongs to the greatest people of all time. Must accept that I only exist to serve these people.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Meme (Spurdo Spärde) 02/22/18 (Thu) 22:27:04 No.116493
>>116466

>The apple was from the tree of knowledge, eating the fruit was learning of polarity and internal polarity (seeing something good or bad instead of just "is")

Gen: 3.6-8

I could be on a stretch, but could the apple from the tree of knowledge created the ego of both adam and eve, and thus we!?

>Fear, guilt and the "Good/evil" notion

Really makes you think...

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Oriental (Taoism) 02/23/18 (Fri) 04:05:51 No.116501>>116514

File (hide): 4121d7e01156db3...jpg (198.11 KB,745x740,149:148,wheel_sephe_yetzirah.jpg)

People always mention the Torah and the Kaballa, but there is not much non-Jewish research on the Talmud. This is understandable, because it's 70 volumes of boring-as-fuck minutiae.

When non-Jews do bother to pry into the Talmud, they always talk about the parts that slander goys as cattle, etc. This is all well and good but there is a lot more to it than that. It is considered the "esoteric Torah," and contains an untold amount of mysticism and esoterica that remains all but secret. A vast and lengthy analysis is required to dig into the Talmud with weaonized-autism-style attention to detail.

Moreover, there are older, non-kabbalistic forms of Judaic mysticism that most people are barely aware of. Yeah, it's Wikipedia, but check out the following as a good jumping-off place at least:

https://en.wikipedia.org/wiki/Jewish_mysticism#Historical_forms_of_Jewish_mysticism_timeline

Check out Merkabah Mysticism: older and non-Kabbalist:

https://en.wikipedia.org/wiki/Merkabah_mysticism

And then there is the Hekhalot: Same story:

https://en.wikipedia.org/wiki/Hekhalot_literature

Here's a small piece worth pondering. Again, little-known pre-kabbalic Jewish Mysticism:

Hekhalot

And then there is this gem: "Studying the Talmud can drive you insane":

<http://www.tabletmag.com/jewish-life-and-religion/185014/daf-yomi-99>

This rabbit hole goes much deeper than Kabbalah and Torah. It's a freaking rabbit warren.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 02/23/18 (Fri) 07:59:27 No.116514
>>116501

Tell us more please!

I am craving for knowledge but so hard to find anything.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 1 - Newfag 02/23/18 (Fri) 10:01:32 No.116523
>>116488

If you can negate the effect of it or carry out the "summoning" in some other way than sex. But then it's the question of why you want children in the first place, that's an attachment most likely.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Pagan (Thor's Hammer) 02/23/18 (Fri) 10:22:10 No.116527>>116563

>>116492

Perhaps it's better to become the conqueror than lament the conquered.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Hermeticist 02/23/18 (Fri) 16:27:46 No.116563

File (hide): 1123b1ef71c0366...jpg (5.71 KB,217x232,217:232,oh boy.jpg)

>>114662

>>114649

>>116527

>ashkenazi jew

>nazi

> I can have my cake and eat it too

yes I'm implying

>>116492

The joke was if schizo aliens did rule the world, they couldn't justify all this suffering.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 02/23/18 (Fri) 21:22:55 No.116592>>116646 >>116659

>>116464

>angels

Jewish thoughtforms.

>Saint magic

More jewish crap. All the apostles were Jewish, Jesus was a Jew. etc.

>Psalm

Must I repeat myself? Read more. Bible is stolen bullshit that curses Gentiles and there's Jew, Jews or Israel written on every other page. Jesus was a Jew, and he was killed by Jews according to Jewish law. And he was buried according to custom for a Jew.

http://josgreece.angelfire.com/Exposing_Xianity.htm -- Exposing Christianity

<https://ancient-forums.com/viewtopic.php?f=24&t=2847&sid=f3279c6d2071ef26dca586c425dda7f3> -- Important: The Deadly Danger of Christianity and Kabala for Gentiles

>Nature Spirits/Spirit Guides

There's a reason why we work with the literal Gods of humanity rather than spirits that are most likely thoughtforms. We want results.

>Hitler was sent from God

Look into the Thule Society. Hitler was interested in occultism early on. Then he was brought into the Thule Society. The Hyperboreans in Esoteric Hitlerism are the Nordic/Pagan Gods/Annunaki/Satanic Gods.

>Fear-mongering about demons

Most of this comes from Jewish hollywood and (((New Age))). Demon comes from the greek word Daemon.

>Inferior to the Aryan race

This has to do with evolution. If you're a NatSoc yourself then you should be objective with racial reality. When you compare inventions, general creativity, and the civilization building aspect. There's one race out of the three main (White, Asian, Black) that's obviously at the top. Nature is unequal.. that's the point. Doesn't mean racial genocide and warfare. It just means seperation because a ton of races in one state just means one race is getting screwed over.

>Higher Self

Ignore this "higher self" meme. It's New Age garbage that should not be applied, unless you want to delude yourself into thinking there is a "higher" you that is somehow independent. New Agers/Confused Occultists that accept this meme are easy victims. In their quest to contact the higher self, they are basically dialing a phone number. To

something that doesn't exist. And any human-hating entity can answer and delude you into destruction.

This is classic Jewish tricks. It appeals to a character weakness of most people in the spiritual path. Lots of people come here because they are weak and want to become strong. Nothing wrong with that. So the Jewish author says this: "You wuz Gods n shieet. All yous gotta do is reconnect wid dis Higher Self n shieet".

People want the easy way out. They want this shortcut. They want something that can give them all the answers and do everything for them. They don't want to accept that maybe, just maybe, Godhood isn't all sunshine and rainbows. They don't want to work years to empower the chakras, the astral senses, the astral body. They don't want to put in an hour+ of meditation every day. In reality to get any spiritual power you have to work on it.

Meditation to empower the mind and spirit. Learning to focus. Learning to manipulate energy. Learning to use energy to manifest results in real life. Empowering the chakras and the rest of the energy body.

Yoga to empower the body. Kundalini energy rises along the spine. Fuckers promote the Vegan and Breatharian crap to make your body weak. You need a strong vessel to handle strong energies.

Witchcraft. Developing siddhis through constant use. You could have a ton of power but you need to learn how to use it. It's not evil or something to use this power. That is just brainwashing to keep someone powerless and less of a threat.

>BUT YOU WUZ THE JEWS!!

Satan = Adversary in Hebrew. Language is how one sees something. Since they call him adversary the conclusion is obvious.

<https://pastebin.com/dBM0HM0U> Satan and Why the Jews Hate Him

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 02/23/18 (Fri) 21:42:04 No.116594>>116621

>>116427

https://www.youtube.com/watch?v=bxH9IF7m9_A "Did Moses Exist?", then check out her book.

Tldr; Moses was just a lie. Another fantasy.

Also, remember in his tale how (((God))) punished Egypt. This is another example of subconscious magick. Jews write this story and teach it to the Gentile Christians. Christians are then subconsciously tying into a tale of a Jewish God punishing and wreaking havoc on a Gentile Pagan Civilization. Which further empowers the Jewish thoughtform and weakens Gentile civilization.

It's painfully obvious once you look deeper into it. The bible is basically a Jewish wet dream. Christianity is the ploy to get Gentile spirituality energy to empower this dream -- which manifests it into reality. Not instantly but over time as we now see these heebbs controlling the banks, media, politicians. (thezog.wordpress.com)

>God and the Jews conquer the Gentile Kingdoms and establish the (((Kingdom of God))), and then all Gentiles become slaves.

^ Basically. And then (((they))) tell you that Satan is evil. They kvetch about how Satan's the bad guy, so stay away from him and praise a Jewish messiah so he can enslave your people.

<https://www.youtube.com/watch?v=QB4uDfaQLck> A WAR FROM ANOTHER GALAXY

^ If you want to get up to speed in half an hour. About the hook nosed race that openly states they want to enslave us.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Tinfoiler 02/24/18 (Sat) 11:52:34 No.116621>>116646 >>116790

>>116594

What are you on to about Satan here? You wanna say he is the good guy, or at least neutral?

Greenpill me on Satan anon, I wanna know more. Already read JoyOfSatan but still unsure how correct the info there is and if it's even worth to mingle with Satan and Satanism. Some say it's just christianity for edgy retards and that you basically feed into the same system, but this time instead of slaving for jew god you slave for jew satan.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 02/24/18 (Sat) 19:16:32 No.116646>>116790

>>116592

>We work with the literal Gods

Then why are the ONLY entites JoS works with demons and Satan? No ancestor work, no nature spirits, no plant spirits, no specific Nordic gods or thought-forms, no other more "neutral" entities or Archtypes. Nope, just use the (((Goetia))) (A Jewish creation, but you could say a catalogue of "Real Spirits" but nothing is stopping it from being Jewish thought forms as well).

>>116621

>Satanism is just Christianity for edgy retards and you feed into the same system.

Yea, I get the same feeling too. They talk about how Satan is also another name or aspect of Wotan and Set, well why not just fucking drop the cringy edge and just go with Wotan, go back to REAL "Aryan" spirituality, like they keep pushing. It's ridiculous they continue to work with the Kike framework, this is like referring to yourself unironically as fucking Goyim. You're using THEIR terms.

And I don't buy that Satanism is a smart choice either to oppose the Jews since a lot of kikes worship Satan as discussed in "Synagogue of Satan." (there's also the part with Kikes worshipping Saturn, but I feel that's more because that planet corresponds to Authority) Not to mention all the glorification of Satanism in jewish media, movies and music. Sure, you can spin it as controlled opposition, but the Satanism I see from JoyofSatan and the Satanism presented in Kike filth is the same except JoS throws Hitler in there and new age energy work.

So what, Christian God is their thought-form for Goys and then Jews appeal to the REAL God, Satan, for the shit they want? So he'll work for Kikes and Aryans? Sounds smart, goy.

FFS they're both just thought-forms that ensnare the goyim of either fagottrey, it's the same thing with voting Democrat or Republican, either way you're buying into the Kike illusion and feeding the machine.

How do you tie this in with all the Montalk-fags in /fringe/? Is the demiurge real or not in your Satanic perspective? Is he a Jewish thought-form or is "God" an aspect of the Demiurge? What's to say Satan isn't an aspect of the Demiurge also?

And why the fuck is there such an emphasis in "sinister" and "black" magic in JoS, that's all there is besides the energy work. I want to take you guys seriously, but you guys never cease the fucking edge.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Loosh Farmer 02/24/18 (Sat) 23:37:34 No.116659>>116661

>>116592

>JOS page

>quote supporting mass mind

I would say that this belongs in the trash but considering that satanists are controlled opposition for monotheists, it was in there to begin with.

>I really for sure hate the juice you guys, I promise!

Mhm, that's very believable, I'm sure you have a great excuse as to why you then work right I'm line with the monotheist system. You sure showed them what for by furthering their narrative.

I really have to hand it to the jews, monotheism attracts useful idiots like flies to shit. Even their "enemies" send every last ounce of loosh their way. Talk about a bumper crop.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 02/25/18 (Sun) 01:33:57 No.116661>>116662 >>116717

>>116659

Concerning the Powers of the Mass Mind:

"The power of the united thought of a number of people is always far more than the sum of their separate thoughts: it would be more nearly represented by their product"

- The Astral Body and Other Phenomena by Lieut. Colonel Arthur E. Powell © 1927

This? What's your definition of mass mind here. Because mass mind in this context is about a mass of people using the powers of the mind. It stands to reason that if you want to manifest something then more people = more mind power. (Ofc it varies depending on individual power, but 50 avg guys powering your sigil > 1 avg guy) That's all it means in this context. Explain how it is monotheism to acknowledge a basic occult law.

I'll acknowledge the other objections about Satan tomorrow.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Loosh Farmer 02/25/18 (Sun) 01:55:39 No.116662>>116751 >>116787

>>116661

The power in numbers exists only to the extent that if you give it power. "Mass" anything is either a matter of convenience or a cover for a sense of individual weakness/ego.

To lend it credence is stupidity. It has nothing to do with monotheism, except that the system in question lends itself to ridiculous other-peopleism like the "everyone together is stronger" idiocy you display.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 1 - Newfag 02/25/18 (Sun) 20:47:46 No.116705
>>113701 (OP)

>>113703

>>113816

>>113785

>>113817

Thanks guys.

Interesting read.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Tinfoiler 02/26/18 (Mon) 04:40:12 No.116717
>>116661

Still waiting on your explanation on Satan

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Morpheus 02/26/18 (Mon) 09:27:03 No.116744
Wait, so people who have been practicing inbreeding for thousands of years, celebrate

"magic dates", and learn money tricks instead of survival skills to prolong their life have no idea what the fuck they are talking about? No way!!!?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 02/26/18 (Mon) 10:58:26 No.116749
File (hide): 363e7e3c29d02d3...jpg (68.92 KB,900x900,1:1,unnamed.jpg)

Yea boy Sseth "found" JoyofSatan recently.

I have to admit, I only found out about JoS like a week ago, but now I find out they've been shilling everywhere with bots for years. I don't know how I never bumped into them before.

Starts at 7:11 mark and embed wouldn't work.

<https://youtu.be/kqQbn9bdad4?t=7m10s>

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 02/26/18 (Mon) 11:24:37 No.116751
>>116662

I'm inclined to disagree with you as christian athletes are always giving shout outs to the christian god on TV interviews. Christianity could be easy mode success if you fall in line like the sheep Jesus said you should act like.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 02/27/18 (Tue) 03:46:48 No.116787>>116812
>>116662

>The power in numbers exists only to the extent that it you give it power.

It stops existing just because you choose not to believe it? Jej. Don't see how you don't get it. Power in numbers is obviously a fact. Covens for example work together, combine strengths, and channel combined energy toward their purposes. Many other examples I can give. Heck, a couple thousand autists on /bane/ made a plane crash with many similarities to the plane scene from TDKR. Therefore, billions of human souls focusing thought energy on stuff such as poverty being a virtue, humanity being sinners and sheep. That energy will take the path of least resistance and it will manifest in the world.

That's the mass mind in action.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 02/27/18 (Tue) 05:40:34 No.116790>>116791 >>117316

File (hide): 52343642abd3847...jpg (61.51 KB,800x600,4:3,satan.jpg)

File (hide): 3edb4f8c4eb3d34...jpg (32.82 KB,600x399,200:133,pergamon.jpg)

>>116621

>>116646

Satan is not their term. The most woke rabbis are even scared of saying the name 'Satan', hence they make up titles such as 'Samael'. Satan comes from Sanskrit. Sanskrit is an ancient and powerful language, that predates Hebrew. This is why the Sanskrit mantras are so powerful.(For real.. try them on your chakras and tell me you don't feel its power) Basically, we know Satan as the creator. Not as an omnipotent deity but as a real spiritually advanced being that exists in the flesh.

<http://web.archive.org/web/20161029163148/http://josministries.prophpb.com:80/topic15934.html> Satan is the Divine Name

Satanism in the media is mostly portrayed as an edgy reaction to Christianity. We have here people glorifying a red skinned devil, monsters, grotesque beings, doing drugs and sacrificing animals. As you can see, there is very little spirituality here. It's mainly pushed as rebellion and degeneracy. Therefore among anyone with spiritual value and high-minded ethics+ideals -- they are pushed away from anything having to do with Satan as a result of this slander.

In contrast, we recognize our demons(coming from the greek word Daemon, which meant Wise Spirit) as the Aryan Gods. It's not a coincidence that the Jews claim that the Throne of Pergamon is the seat of Satan. And as Spiritual Satanists, we work on our spirituality, we research occult knowledge, and we are committed to creating a better world physically. Such as the Thule Society did, in building the foundation for the Reich. This is all positive and directed towards improving life. Which is far from "edgy" in my opinion.

>Already read JoyOfSatan but still unsure how correct the info there is and if it's even worth to mingle with Satan and Satanism.

<https://ancient-forums.com/viewforum.php?f=24>

<http://web.archive.org/web/20161118000838/http://josministries.prophpbb.com:80/forum2.html>

Check out the forums for more indepth info. The sermons here are a great place to get a deeper insight. Open up a discussion thread if you've got more questions.

>slaving for jew god you slave for jew satan.

There's no slavish worship going on in Satanism. Basically, here's how it goes for dedicated Satanists. We do power meditations, we work on our siddhis(spiritual abilities), and we do yoga. Instead of being "saved" by some Rabbi in the sky, we recognize that great rewards require sacrifice. Godhood and immortality is achieved by discipline and work. Our Gods are our spiritual teachers and guides. They can assist us if we wish them to. They also respect our free will -- even if one wants to regress and further their self destruction. You are allowed to make your own choices and research for yourself. They are physical beings with their own souls and their own advanced civilization. The Gods do not need slaves for paltry amounts of energy.

<https://www.youtube.com/watch?v=ePtp4aCR8kM> Why You Fear Satan (Good documentary on this. Jewtube keeps trying to remove it.)

>synagogue of Satan

<https://www.youtube.com/watch?v=pfvd9JsEG-4> Synagogue of Satan Debunked. Jewsus condemns his fellow Jews for adopting pagan practices. This condemnation is calling them of the "Synagogue of Satan". He's telling them to get their shit together basically. And be the greedy hooknose jude they were meant to be. Vid explains further on the context.

I'll get to the questions about the demiurge, goetia, etc. Apologies for the delay, life gets in the way, you know?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Tinfoiler 02/27/18 (Tue) 05:46:52 No.116791>>116993

>>116790

Thank you very much for taking your time and explaining.

>I'll get to the questions about the demiurge, goetia, etc

Looking forward to it

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Loosh Farmer 02/27/18 (Tue) 09:36:42 No.116812
>>116787

Oh wow, one spell worked to make a bunch of synchronicities show up to people to whom they were pointed out, what a great proof that they were all in on it. Tell you what, buddy, I'll make you an astronaut by telling you about the moon landing.

Covens are matters of convenience. "Strength in numbers" is also a matter of convenience because it helps to perform sleight-of-mind when you buy into it. If mass belief were indeed so metaphysically powerful, Satan would indeed be every bit the goatee'd asshole Christians believe him to be.

Quick, which is larger, 500*0 or 1*1?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 03/02/18 (Fri) 08:47:09 No.116993>>117010 >>118802
>>116791

Same.

Seeing how to reconcile the demiurge and Satanism will be interesting.

>we know Satan as the creator

Do you mean that just for our world or more like the Kyballion's "The ALL"?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Tinfoiler 03/02/18 (Fri) 13:14:51 No.117010>>118802
>>116993

>Do you mean that just for our world or more like the Kyballion's "The ALL"?

We both know no way in hell it's possible that Satan is the creator of THE ALL. However it's very likely that Satan indeed created OUR world (and maybe other sub-worlds). Now we need to wait and read satanist-anons take on the demiurge before making any further assumptions.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 03/03/18 (Sat) 16:54:36 No.117079>>118802

File (hide): b7974a102fefd62...jpg (67.31 KB,510x388,255:194,0256599411e8e890c.jpg)

>mfw this thread would be instabanned on /x/

is the mod a yid?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rope Awaiter 03/06/18 (Tue) 13:33:12 No.117316
>>116790

Any day now.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 𐤀 (Aryanist) 03/21/18 (Wed) 07:06:29 No.118050
File (hide): ef0b2f1b99e30e9...jpg (69.4 KB,700x335,140:67,parasite and creator.jpg)

>Jewishness coincides with femininity in its unlimited mutability: "mobility" of the mind, the lack of a central and original tendency, an enormous adaptability are, for Weininger, characteristics common to women and Jews, and signs of a lack of personality, of character, of a true inner life. In Jews, however, the ability to take on any form is always combined with a certain aggressiveness.

>The Jew is like a parasite that changes form, adapting to the host organism, so that one ends up thinking that one is dealing with another species, when in fact it is always the same. The Jew assimilates to everything and assimilates everything; he is not subjugated by others, instead he submits to them, while always ready to evade them.

>The Jew is "eternal" in the same sense as woman: not the eternity of personality, but that of the species, of the herd, of the race: almost that of a stage preceding individuation. Collectivism and socialism are, in that sense, naturally Jewish phenomena, as is the incomprehension and indifference with regard to the spiritual, articulated, and hierarchical idea of the State. The latter idea presupposes the recognition of a principle that transcends the individual, and which at the same time founds the bond between independent beings that exist with the dignity of "persons."

Jews, on the other hand, like women, have no reciprocal relations of an ethical nature, of the kind appropriate to personalities. When there is no more natural and semi-collective community (and this is why the family, as a biological rather than an ethical unit, is so important to Jews) holding the Jews together, they only stick together by virtue of the materialistic solidarity of co-conspirators and accomplices.

>“Therefore, there has never been a Jewish state, and there never could be one, and hence Zionism can never succeed. Zionism is the negation of Jewishness, the essence of which is the expansion of Israel over the entire earth.” This is where Weininger rightly points out that Jews spontaneously, and well before the destruction of the Temple, had of their own accord chosen to live in a “diaspora,” like a weed spreading over the whole earth, eternally intent on impeding individuation, on destroying or undermining borders and differences.

>Since land ownership is closely related to personality, the Jewish aversion to the former and its preference for the mobility and instability of capitalism, is again symptomatic: it is almost the transposition of the nomadic spirit, which is incapable of adhering to a stable and individuated form.

Source:

<https://www.counter-currents.com/2018/03/otto-weininger-on-the-jewish-question/>

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/13/18 (Fri) 05:35:05 No.118691
THIS IS EXACTLY WHY YOU DON'T BELIEVE IN RELIGIONS CREATED BY
IMPERFECT HUMAN BEINGS

LINK SERIOUSLY RELATED

you might be interested anon

>>115751

<https://mewch.net/fringe/res/2736.html>

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 04/15/18 (Sun) 01:15:55 No.118802>>118873

>>116993

>>117010

>>117079

See this posts for more on the Demiurge:

>>113754

Debunking "The All":

It is impossible for a "all-encompassing" being to exist without any foundation for it to exist in. It has to exist out of some form of fabric. The deepest core of reality are the five elements; fire, water, earth, air and akasha. None of these exhibit consciousness. There is no deeper level, as the aforementioned are literally the strings of vibration in itself. Nothing of this denotes the bearded skydaddy that most monotheists believe. Not to mention that monotheism being a recent invention. None of our ancient ancestors adhered to any such mental gymnastic belief. Sorry. There's been attempts of YHWH to place itself in that position though. "The All" as some "mind" that we live in, somehow this being conscious (or not?) - the point is for you to surrender to this self-proclaimed alpha omega being so that your soul can be assimilated into its vortex. The same has been tried in gnosticism with its corruption of "monad"

History:

Even Wikipedia states the following;

"Pythagorean and Platonic philosophers like Plotinus and Porphyry condemned Gnosticism (see Neoplatonism and Gnosticism) for their treatment of the monad"

([https://en.m.wikipedia.org/wiki/Monad_\(philosophy\)](https://en.m.wikipedia.org/wiki/Monad_(philosophy)))

"Gnosticism refers to a collection of religious groups originating in Jewish religiosity in Alexandria in the first few centuries CE."

(https://en.m.wikipedia.org/wiki/Neoplatonism_and_Gnosticism)

The Pagan Romans opposed the Jewish corruption that they saw rising steadily.

"In addition, through several of his works, most notably Philosophy from Oracles and Against the Christians, which was banned by emperor Constantine the Great,[6] he was involved in a controversy with a number of early Christians.[7]"

Oy Vey! Don't refute my fragile Christian Gnostic beliefs! I'll have your libraries burned and your work banned!

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Satanist) 04/15/18 (Sun) 02:11:33 No.118803>>118810 >>118848
>>118873 >>118874

File (hide): 525fcc9b2acef7c...jpg (102.25 KB,800x769,800:769,800px-laocoon_pio-clementi....jpg)

Debunking the "green pill" definition of Demiurge: A sociopathic, ignorant "all-creator" deity that "locked us in this physical dimension".

I'm sorry to say the truth could not be further from that.

Demiurge/The All is merely the vibrating "hum" in the background "sound" of the universe. Aether. No consciousness, no will. Jews took this concept and corrupted it, portraying it as having consciousness. So that they can make earth look like a fleshy prison. And the only way to "escape" it is by "transcending your mortal coil".

The physical body is the temple of the soul. The house of the chakras and the Kundalini serpent. Through the magnum opus - the perfection of the soul - the physical body can become immortal and ageless. It's important to have a balance between the spiritual and the material. The Enemy(Joos, hostile alien E.Ts) work to corrupt spirituality into a hatred of the flesh. This theme is prevalent in Christianity for example, where people live for death and for the afterlife in (((heaven))).

It's common knowledge that exercise improves your genes. It also has positive effects on your soul. The importance of exercise is emphasized in the ancient religions. For example, the Hindus practice Kundalini Yoga. The Taoists practice Qigong. Tai Chi and other "internal" martial arts work to strengthen the soul and keeps the energy flowing freely throughout your body. Flexibility of the spine is emphasized in Kundalini Yoga. Have you read about the disastrous kundalini risings - where the practitioner is killed or goes insane or something? It's because of neglect of the physical. The body is too weak to handle the energies. The spine is too inflexible and the energy gets trapped.

Regarding how people call YHWH the Demiurge:

YHWH is just an oversized thoughtform. Upon its creation, it was linked to the Jewish soul. As stated in the first posts. They fuel this thoughtform with ritual sacrifice, abrahamic religion, and upon death of the spiritually weak individual, their soul is harvested and assimilated into YHWH. The Jews admit this. YHWH did not exist before the Jews. Therefore, it doesn't fit the fringe definition of the Demiurge, nor is YHWH the Aether, as the Aether has no consciousness, human ego, or will of its own. The Aether is simply the fifth element.

Regarding assimilating into the ALL, becoming one with the ALL:

This is a spiritual trap. The inherent yearning for spiritual power that an occultist possesses is manipulated and the practitioner is told, "Become one with the ALL, goy! And all your problems will be solved." Instead of exalting the self - one is diverted from real strength. As stated, the ALL is just the Aether. Becoming "one" with it means the loss of consciousness AKA. SOUL DEATH. Nothing, zero, blackness, void.

Real power does not come from becoming one with the Universe(As stated this is just death). Real power comes from *knowledge* and *mastery* over the Universe. For example. Learning about occult laws. Doing energy work. Learning both black and white magick. Learning from the teachers and creators of Man, the Gods. Living in accordance with truth.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Blood 04/15/18 (Sun) 06:20:19 No.118810>>118856

>>118803

therefore, go to joyofsatan.org and do the dedication to satan etc?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Ebolite) 04/15/18 (Sun) 22:19:19 No.118848

>>118803

I'm glad someone finally said this. But Jews were not the first to do this. The Hindus do this with their gods too. Only, different sects claim that their main patron God is the "All" eg: Shiva, Brahma, Ganesh, Vishnu, etc. They all seek to become one with their god, to dissolve into it and escape the reincarnation cycle of suffering. That is what nirvana is. Dissolution. Buddhists (not all) seek this dissolution too. Most of the main spiritual traditions are designed to cater to mentally weak humans, who desire endless bliss and the comfort of becoming something bigger than yourself. It's all a trap.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Alien (Pleiadian) 04/16/18 (Mon) 03:03:32 No.118856>>123567

>>118810

This. The blood pact to Satan is very ominous. Please xplain.

What do you think about this: The guy who made the vampire threads here posted that there is no actual Satan and if you connect to satan any random spirit/demon can pick up the phone. In this regard he claimed that JoS is governed by some random incubus who pretends to be "Satan" and takes members who made a pact to an eternal raveparty after they die. That's what I read in those vampire threads. Thoughts?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Initiate) 04/16/18 (Mon) 06:43:35 No.118871
Is the Satanist poster Alpm?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/16/18 (Mon) 06:52:35 No.118873
>>118802

>It is impossible for a "all-encompassing" being to exist without any foundation for it to exist in.

Exactly, but what you fail to realize (satanic pentagram flag) is that God is both the foundation and the being, and the true reality. God IS heaven IS real reality.

all explained here:

>>>/rel/2784

(we're in the matrix)

>>118803

>Demiurge/The All is merely the vibrating "hum" in the background "sound" of the universe. Aether. No consciousness, no will. Jews took this concept and corrupted it, portraying it as having consciousness. So that they can make earth look like a fleshy prison. And the only way to "escape" it is by "transcending your mortal coil".

>The physical body is the temple of the soul. The house of the chakras and the Kundalini serpent. Through the magnum opus - the perfection of the soul - the physical body can become immortal and ageless. It's important to have a balance between the spiritual and the material. The Enemy(Joos, hostile alien E.Ts) work to corrupt spirituality into a hatred of the flesh. This theme is prevalent in Christianity for example, where people live for death and for the afterlife in (((heaven))).

the satanic cult of globalism is working really hard to get you to believe that "this" is all that there is.

basically saying:

>god isn't thinking or feeling or alive, it's just some buzz!

>fleshy prison!

>but totally try to stay here!

>please stay materialistic because this world and your beauty and your body are all that matters! consume and drink the blood of the innocent to stay young forever!

meanwhile they want you to stay here and suffer in a world that will never be perfect.

it's their basic propaganda crap as usual and never changes. it's a LOT more like the demiurge theory than it is like it's own religion because the satanic cult of globalists wants people alive and trapped in this world living horrible crappy unhealthy sick lives, not dead. not alive and free, just right in between. stuck and sick. a living jail in your own body and in your own mind. sick sick people, us and them.

>AKA. SOUL DEATH.

as opposed to what? if you try to stay alive on earth and you fail (and die of old age like billions of humans before you throughout history) but there's no afterlife- what happens? this is just a further corrupt mix of demiurge bullshit, religion of cuck (globalism), and atheism, all combined into a giant self contradicting pile of depressing shit.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/16/18 (Mon) 06:54:01 No.118874
>>118803

>omg don't get trapped, it's a spirit trap!

>lol stay on earth good goyim, worship the material plane

NOPE

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Morpheus 04/16/18 (Mon) 19:00:30 No.118904>>118940 >>118941 >>118962

>>121106

The evil people in the universe are the people who go "wow my group is the most important group on the planet" and then fuck over everybody else. Left, right, Jewish, Christian, black, white, gay, straight, doesn't matter, if your group doesn't treat others the way it wants to be treated it's useless. Harmony is not that fucking hard there are just evil cheaters who are also stupid because they think that 99% of the universe teaming up against them won't stop them. 99% of people are content with just enough and don't bite off more than they can chew. These people win in the end. Things like artificial stock market crashes, corrupt politicians, crack and heroin epidemic, it's all part of keeping the 99% struggling. I am not trying to see this ever happen again, and all these problems are just the result of ignorance, so I've made the purpose of my life taking everything into consideration no matter how farfetched. I have learned how to harmonize with transexuals and bigots, schemers and the scammed, and I am never going to stop until I am sure that paradise never breaks again.

This is not what life is supposed to be. I've felt the higher dimensions, and this place is sick as fuck. It's so gross that most of the time the evil surpasses me and keeps me hopeless. Doesn't change the fact that something must be done.

Someone: I am not content

Someone else: who cares!

Therefore when someone else isn't content, nobody cares.

The norm is looking at something like a murder, theft, or abuse, and going "eh, it's just another injustice big deal it happens". That is the line of thinking which led us to the current situation.

Zero pain needs to exist. The endgame for everyone should be pain elimination and pleasure maximization at all costs, which will lead to infinite growth. Take advantage of the time you have in clarity because anybody can fall back down and become evil. Your efforts are not just scripted actions in a cosmic mistake, you choose every day to eat instead of starve. Demoralization shills patrol the world twenty four hours a day telling people to give up. It's literally taxpayer funded squads of psychos with a lot invested in this scam using playground bully tactics because they know they have no real arguments to support keeping this going. They want pleasure at your expense despite the fact that everyone can easily be happy. Don't waste any time in nihilism land unless you are mastering something. Apathy enables evil, and I'm not gonna lie a lot of these ignorance is bliss bots are just as guilty in my book.

A reset can happen in five seconds. Just don't consent. Stop consenting to magic paper dollar world. Everyone I've talked to wants a reset. They just have unlimited resources and prevent people from connecting.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/18/18 (Wed) 05:27:57 No.118940
>>118904

>The evil people in the universe are the people who go "wow my group is the most important group on the planet" and then fuck over everybody else. Left, right, Jewish, Christian, black, white, gay, straight, doesn't matter, if your group doesn't treat others the way it wants to be treated it's useless.

this is true but it's also false in the extreme cases where the entire world is against a group simply because it's doing the right thing that nobody else has the guts to do, and then gets demonized in movies and t.v. shows constantly.

>Harmony is not that fucking hard there are just evil cheaters who are also stupid because they think that 99% of the universe teaming up against them won't stop them. 99% of people are content with just enough and don't bite off more than they can chew. These people win in the end. Things like artificial stock market crashes, corrupt politicians, crack and heroin epidemic, it's all part of keeping the 99% struggling. I am not trying to see this ever happen again, and all these problems are just the result of ignorance, so I've made the purpose of my life taking everything into consideration no matter how farfetched. I have learned how to harmonize with transexuals and bigots, schemers and the scammed, and I am never going to stop until I am sure that paradise never breaks again.

consider the possibility that paradise cannot be achieved on earth. one bad apple spoils the bunch and we have plenty of those. I'm not being negative or pessimistic or defeatist or nihilistic, I am too an idealist perfectionist utopian, but I'm trying to be "realistic" by accepting the fact that this world, this universe, this reality we live in is "the matrix" (translates for womb) and until the apocalypse (the lifting of the veil) which is when we will experience the renaissance or (rebirth) is when we will actually go to paradise and truly live and exist for the first moment and for eternity alongside God. we are all imperfect. we can be good people and really good at some things, but none of us is really good at absolutely everything. we have to accept the fact that we can't make perfection, as it can only be granted or gifted to us by God. just try to be the best you can be and the most good you can be and wait patiently. I pray it will be over soon.

>This is not what life is supposed to be. I've felt the higher dimensions, and this place is sick as fuck. It's so gross that most of the time the evil surpasses me and keeps me hopeless. Doesn't change the fact that something must be done.

I completely understand. but remember in the bible it said "and God created the sun, the moon, and the stars- and it was good" it wasn't good for us it was good for the purpose

that God had for us. we are meant to experience this matrix which is a giant melting pot of mostly horrible shit with tiny little sprinkles of goodness, just barely enough to keep us going, just barely enough to make it to the end of our gestation period.

>Someone: I am not content

>Someone else: who cares!

>Therefore when someone else isn't content, nobody cares.

>The norm is looking at something like a murder, theft, or abuse, and going "eh, it's just another injustice big deal it happens". That is the line of thinking which led us to the current situation.

carelessness and ignorance and hate breeds more. can you see? we aren't meant to "git gud" or win our way out of this one. we are meant to be saved. a problem can not be solved at the same level of intelligence that created it (paradoxically the fault of humanity even though God created us for the purpose of fucking up intentionally). it must be solved by a higher intelligence, which is God. God put us here, only God can get us out. I know the paradoxes make it difficult to wrap your head around but God is very complex.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/18/18 (Wed) 05:28:09 No.118941>>118943

>>118904

>Zero pain needs to exist. The endgame for everyone should be pain elimination and pleasure maximization at all costs, which will lead to infinite growth. Take advantage of the time you have in clarity because anybody can fall back down and become evil. Your efforts are not just scripted actions in a cosmic mistake, you choose every day to eat instead of starve.

survival instinct is a hardwired reflex. it's a tough thing to overcome, but at what cost? more pain? I'm not criticizing you. more of what I said above is a good response to what you say here.

>Demoralization shells patrol the world twenty four hours a day telling people to give up. It's literally taxpayer funded squads of psychos with a lot invested in this scam using playground bully tactics because they know they have no real arguments to support keeping this going. They want pleasure at your expense despite the fact that everyone can easily be happy. Don't waste any time in nihilism land unless you are mastering something. Apathy enables evil, and I'm not gonna lie a lot of these ignorance is bliss

bots are just as guilty in my book.

I know exactly what you're talking about. lots of these people work in the education system to scramble peoples brains before they get out.

>A reset can happen in five seconds. Just don't consent. Stop consenting to magic paper dollar world. Everyone I've talked to wants a reset. They just have unlimited resources and prevent people from connecting.

a reset? as in what? like the world getting a do-over? just letting you know, we can reset the world as many times as we want (with some imaginary button as a theoretical exercise) but you can't fix the patterns and factors and variables and dependencies that persist in the programming of humanity. history repeats itself and we make similar choices and go down similar paths repeatedly because it's in our nature. by the time evil becomes sick of itself and learns enough to reject itself and become good after all that it's been through, new evil has already sprouted. there's never a moment of "finally balancing out" all good because whenever that happens there's always an event that triggers another unstoppable wave of chaos and destruction at the physical or psychological level. all paradise and utopia that ever even momentarily existed in the world have all collapsed even if they were perfect because perfection isn't allowed by hard coded law to exist in this matrix. you can get close, but not for too long before it's bleached. this matrix is an experience engine. paradise under the guidance of our perfect God is a great teacher, while paradise under the guidance of humanity teaches nothing at all. why do you think sodom and gohmorrah got wiped out? because they did bad things there? they were wiped out because they got too close.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/18/18 (Wed) 05:29:51 No.118942

>Harmony is not that fucking hard there are just evil cheaters who are also stupid because they think that 99% of the universe teaming up against them won't stop them. 99% of people are content with just enough and don't bite off more than they can chew. These people win in the end. Things like artificial stock market crashes, corrupt politicians, crack and heroin epidemic, it's all part of keeping the 99% struggling. I am not trying to see this ever happen again, and all these problems are just the result of ignorance, so I've made the purpose of my life taking everything into consideration no matter how farfetched. I have learned how to harmonize with transexuals and bigots, schemers and the scammed, and I am never going to stop until I am sure that paradise never breaks again.

<consider the possibility that paradise cannot be achieved on earth. one bad apple spoils the bunch and we have plenty of those. I'm not being negative or pessimistic or defeatist or nihilistic, I am too an idealist perfectionist utopian, but I'm trying to be "realistic" by accepting the fact that this world, this universe, this reality we live in is "the

matrix" (translates for womb) and until the apocalypse (the lifting of the veil) which is when we will experience the renaissance or (rebirth) is when we will actually go to paradise and truly live and exist for the first moment and for eternity alongside God. we are all imperfect. we can be good people and really good at some things, but none of us is really good at absolutely everything. we have to accept the fact that we can't make perfection, as it can only be granted or gifted to us by God. just try to be the best you can be and the most good you can be and wait patiently. I pray it will be over soon.

run on sentence fix, sorry about that.

but I'm trying to be "realistic" by accepting the fact that this world, this universe, this reality we live in is perfectly designed by God to be imperfect, and that real perfection is in Heaven.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/18/18 (Wed) 05:34:20 No.118943
>>118941

remember when the lady is told "don't turn around" "don't look back" when running from the fire raining from the sky at sod and gom? she looks back and turns into a pillar of salt. she's so bitter from looking at something so perfect (wasn't allowed) that she turns into actual salt.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 卐 (Aryanist) 04/18/18 (Wed) 12:22:13 No.118962
>>118904

>MUH (((HUMANITARIAN UNIVERSALISM)))

Get gassed, you fedora tipping hippie. The way of the nature is caring for your own and Whites are the only organism in the known universe that've gone out of their way to comfort and uplift outgroups even at their own expense and we are under attack for it from the very slanderous and envious subhumans that we helped uplift to our own level.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/19/18 (Thu) 00:50:42 No.118979>>118980 >>119012

white people are the minority. love everyone else, and get hurt by everyone else.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 04/19/18 (Thu) 00:51:08 No.118980
>>118979

sorry forgot to link. relevant for the last few posts in general.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Rank (Neophyte) 04/19/18 (Thu) 11:53:16 No.118998
There is a difference between the religious egregore and the four elements of YHWH. Tantric Shaivism talks about thirty six "tattvas" where "shabda" comes from. Shabda means "Word: in ancient sanskrit. Kaballah is a universal system. Hebrew isn't "evil" just like any knowledge isn't evil it's what you do with it. It's probably a good idea to start with the hebraic version as it's the most organized. I wouldn't suggest diving into the practicing aspect of it just learn your etymology and automatically you will see how you can even use something like nondual tantric shaivism and sanskrit or any other language and incorporate it into the kabalistic system. check out "qabalistic tarot" by some wong. also check out tantra illuminated by chritsopher wallis as he goes in depth about the thirty six element system in shaivism. That will open your eyes.

Anyways, I didn't read much of the thread. Lots of misinformation [onpurpose?] and dead horse bloodbath.

Yeah it's "jewish" when you work it in a jewish way.. I am not well versed on the system but I'm guessing you'll connect with the energies that created that system. Look into it just to understand the organization and the brilliant structure of it and do research on what attributed you can replace everything with and how. Would require thinking and intelligence and [definitely] less prejudice. You would probably be correct about mainstream religion feeding this established system, but that's my conspiracy buffers going about that idea.

If you want to "program" your way out, you gotta learn the "syntax." Fortunately the code is open source at this point [maybe], so you can find/replace as necessary right?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Alien (Pleiadian) 04/19/18 (Thu) 17:17:56 No.119012
>>118979

yup all I do is get high off exotic drugs and act like I'm changing the the universe. Then when I'm bored a spread propaganda and use black magic to further my goals. Then

blame some manchild for all the woes in the world. I never do any wrong I love everybody i'm jesus.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Pill (Green) 05/25/18 (Fri) 21:27:55 No.120554>>120556 >>122123 >>123568

>>113701 (OP)

> Jews created a power matrix and the Tora is part of it.

Except that's just bullshit. The Tora is demonstrably etymologically and structurally related to the Epic of Gilgamesh and various older Babylonian and Sumerian creation stories.

Elohim is plural because it is the name derived from the Babylonian and thus Sumerian gods who were very much like the Vedic gods, not some bullshit wholecloth invented letter by letter power matrix.

Adam, Adama, Adom; Man, red clay, blood. Sumerians say Man was invented by gods using Blood Magic on lower minded beings; This is similar to vedic tales of monkey-men being made into humans.

The words and sounds and meanings are preserved from the older texts, and linguistically morphed due to time and shortening as all language seems to exhibit.

Sorry OP. I'd really love to believe that Jews invented a cool matrix of power, but they obviously didn't -- backfitting some bullshit in about who their god is to cover for the fact that they're just slave stock like most of us is quite telling.

According to ancient legends the world over, from the Chinese Sun Gods to the South American Sun Gods, The ancient rulers were thin aquiline nosed, bearded, light skinned, bright eyed (blue / green), and had light or reddish hair. The mummies and artifacts support this description.

Seems the Semites are just trotted out as the fall guys / patsies for the control matrix; And pointed at the stock of the former rulers as enemies to keep us all divided and conquered.

Jews attack / false-flag themselves to keep the community unity strong through a persecution complex. If you fail to mention that obvious fact, that the top of the Jewish pyramid routinely throws all the other Jews under the bus, then you're comments can be disregarded as B.S.

TL;DR: Nice theory, but it's shit that falls apart in broad day light at the touch of a feather...

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Jew (Shlomo) 05/25/18 (Fri) 21:39:49 No.120556[pop]YouTube embed. Click thumbnail to play.
>>120554

History= "I come from the Tora"

JEWS FAKED HISTORY SINCE FOREVER

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 06/06/18 (Wed) 14:17:03 No.121106
>>118904

this world could be such a beautiful flagship for 3d life. i would love for a way to shake off these "anchor people" holding it all back to serve themselves.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 06/24/18 (Sun) 01:43:41 No.122122>>122159

>this fucking thread

read the zohar for fuck sakes, you can even find it online, grab your own conclusions and don't trust the interpretations of some wacky nazis joos magic

t. real kabbalah initiate

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 06/24/18 (Sun) 02:54:41 No.122123
>>120554

>According to ancient legends the world over, from the Chinese Sun Gods to the South American Sun Gods, The ancient rulers were thin aquiline nosed, bearded, light skinned, bright eyed (blue / green), and had light or reddish hair. The mummies and artifacts support this description.

This is what mohammed is alleged to have looked like. Mohammed was just an ayy Imao LARPing. Magicians confirmed LARPing memers.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 06/25/18 (Mon) 03:56:41 No.122159>>122978

>>122122

If you'd be an actual initiate you'd know that the kabbalah is nothing more than creating/using thoughtforms connected to the torah. Of course these are usually hidden behind a load of pseudospiritual mumbo jumbo so that the plebs don't accidentally start using these for their own means.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Alex Jones 06/25/18 (Mon) 10:30:35 No.122163

Even if you hold onto this mindset, you're still playing (((their))) game. If you believe you're trapped in a prison planet, you're already lost.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 07/06/18 (Fri) 20:52:27 No.122978>>123006

>>122159

you are interpretating kabbalah in a very libertarian way, you don't use kabbalah, the kabbalah "use" you, you have to submit yourself to the will of god, not otherwise; and also many things explained in kabbalah are metaphysical answer, you can't just put that in the same place with spiritual mumbo jumbo, again read the zohar and make sure you undertand it, never trust shady internet blogs or youtube videos

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Pill (Red) 07/07/18 (Sat) 11:31:34 No.122997

kabbalallah is horseshit occultism

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 07/07/18 (Sat) 13:08:40 No.123002
File (hide): 0216aa2a9304618...jpg (14.39 KB,236x236,1:1,a23r2rfqfweaf.jpg)

>>113701 (OP)

<https://discord.gg/2yCbnev>

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 𐎧 (Aryanist) 07/07/18 (Sat) 14:54:21 No.123006
File (hide): b47b0c8d782e7c0...jpg (122.04 KB,332x375,332:375,akhenaten.jpg)

>>122978

>Submit to the (((god))) of parasites, who's purpose is to undo or consume Creation.

No thanks. I only submit to God.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Christian (Gnostic) 07/20/18 (Fri) 04:59:40 No.123548>>123552

>>113757

Christ was brought to rid the physical realm of this, no?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Chaos Magician) 07/20/18 (Fri) 08:48:55 No.123552
>>123548

Ya'll need to realize you are the demiurge. You're just a tiny little fraction of the demiurge fractal (which is basically just capital-A Awareness that you can reach through meditation)

Ya'll need to reach some enlightenment. Instead of following schizo rabbit holes and finding patterns where there aren't any, try meditating and listening to enlightened people. Even the ones that are fake will parrot what the real ones say. Start applying that shit to the lessons you learn and you'll find your way.

I'm not crazy enough to think that the majority of you will listen to me. but those one or two that do, and follow through, and see the truth, reality is gonna start to seem a lot more malleable (not to say that you're a god, but synchronicity is gonna start to play a big role in your life once you start to watch the coincidences pile up).

It's a new age, brothers and sisters! Enlightenment is no longer a delicacy for the select few chosen ones. If you have the patience, creativity, and determination to connect the dots and not lose your shit in the process, you'll be one of the new wave of teachers that transmute this modern civilization into fucking gold.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 07/20/18 (Fri) 10:55:10 No.123560
>>113754

>In the original Greek definition, he was not made out to be an actual "being" in an architect like fashion. Rather, it was symbolical for all the external energy that are imposed upon our timeline.

It seems to me that it amounts to the "selective worshipping" (as in choosing which portions to worship, and which not) of the "fingerprint of the All" rather than the total worship of the All himself.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 07/20/18 (Fri) 11:21:53 No.123561
>>113755

I don't like to discount theories outright because.. Everything has a reason. There is a reason that people come to think/belief things.. I would go so far to say that even kike manipulation has a reason that rises well above the mere deceit of the kikes (if it weren't for the extent of their deceit we would never learn the lesson that sometimes evil can come as a victim) The point that I am trying to make is that yes, what you said about the multiverse theory being unpractical to the extent of being pointless is true, but I would posit that is because the theory itself has been presented by those who either have, or work for those who have, an evil agenda. One thing I have learned very well over the course of my journey is that those who think evil thoughts (such as the mortal/cardinal sins) are metaphysically barred from attaining certain knowledge. And not just evil thinking such as murder or subversion but even more innocent things that can lead to evil (such as being overly prideful) limits the divine knowledge which you can attain.

With this in mind I posit that the "fundamental of the multiverse" isn't far from the truth

but that it is a theory that was established from a limited knowledge of things. We live in a universe (for lack of a better term) that exists, it is a book that writes itself, but within this "universe book" we are each our own book with our own pen. Each of us is our own "universe" within the ALL "universe". (by the way if you are into etymology fucking start learning)

And, describing each of us as our own universe might seem ridiculous but the universe is where you exist and your existence will always be different than mine, not just in circumstance but also in perception. Me and you got together and spent decades tuning ourselves so that our perceptions of everything were identical we would still perceive things slightly different because our eyes and ears can never be in the same place at the same time.

Does it practically matter if we consider that "each of us is a universe within the universe of all"? Not really it just amounts to a metaphor for the already metaphoric, a synonym of what we already know.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 07/20/18 (Fri) 11:36:57 No.123563
>>116484

Quite interesting how a word makes you react like that. Your post of reminiscent to the replies that posts speaking about the power of belief/faith receive. Open your mind do not let your (demi)urge to react in such a manner deceive you.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 07/20/18 (Fri) 11:42:16 No.123564
>>116492

>hallucinogens

>unlock my soul

No they do not. They allow some users to see that there is something higher. But your soul is not unlocked unless you can see this higher without the use of material (hallucinogens). Do not limit yourself. It is well within your capability to see these things without drugs. Figure out how to truly 'activate your almond'.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 07/20/18 (Fri) 12:08:19 No.123567
>>118856

I accidentally opened a channel through prayer. Not to 'satan' but more along the lines of "any who stand for goodness and righteousness". What happened was "some kind of entity" started interacting with me. I would get physical cues (such as a sensation on the right side of my head meaning "look right") that would show me things that I had overlooked. It also came with a warm and loving quality to it. But then I noticed that some of the 'cues' that I was receiving were malicious. "look over here" and when I look theres a knife or something like that. "wait are you telling me I should kill myself?" Which was answered by very evil sounding laughter. It was always trying to fuck with me from then on, trying to confuse me. So I confronted "it" by asking "what is the purpose of this?" I got the vibe that it was an extremely "jealous entity". And I realized "you want me to hate you dont you?" and I said "not going to work I don't hate you I pity you" and it turned to giving off this : "very shameful vibe" and left me alone.

The fuck does it mean? Dunno. But it was an interesting experience that took place over the course of a couple of months.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 07/20/18 (Fri) 12:13:26 No.123568
>>120554

>Seems the Semites are just trotted out as the fall guys / patsies for the control matrix;

>Seems the Semites are just trotted out as the fall guys / patsies for the control matrix;

Ive been toying with the idea that "they are actually chosen by the creator" but chosen to serve as an example of what true evil is.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 08/04/18 (Sat) 10:09:45 No.124112
>>113701 (OP)

If you are interested in this subject then you should read this book. It gives a precise breakdown on the origins of the kabbalah and many other facts about their organisation.

<https://www.dropbox.com/s/wjxx63uho89p0pg/the%20cubic%20stone.pdf?dl=0>

>>113703

Placing Christianity alongside Judaism and Islam, as part of the White Genocide agenda is dumb. Christianity kept Europe safe for a long time. Now that it has been eroded and corrupted the West is in danger. People like you who demonise our culture and religions only speed up that decay.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 08/04/18 (Sat) 10:11:16 No.124113
>jewish soul

All the paths to it are made of chemtrails right?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Christian (Generic) 08/05/18 (Sun) 12:14:56 No.124148>>124320

>>113703

>>113701 (OP)

If Christianity is a Jewish trick to enslave the goy, then why do Jews hate Jesus Christ and His Apostle Paul with a passion? If Christianity is another Jewish trick, then why were the Catholic and Orthodox church hellbent on keeping (((them))) and the Mahometans out of their respective countries. If there is any book that shows you the evil nature of the Jews, then it is the Bible itself. You sick occult satanists never make sense when "disproving" Christianity.

>>113817

>Many of the things mentioned in the holy books do not exist objectively in the physical reality, thus they are metaphors for mental constructs

Can you at least underpin your assertions or be quiet if you have none? There are obviously books and passages in the Bible that are to be taken allegorically, and some can be interpreted in multiple layers. Do you want to tell me that the Canaanites, Medes, Persians, Phoenicians, Israelites, Babylonians etc. never existed? That the first temple was never destroyed, that Jesus was never crucified?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 08/07/18 (Tue) 01:25:39 No.124203

I swear these "people" act like effeminate gay dudes. Bipolar, out of touch, impulsive, lying SOBs

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 08/10/18 (Fri) 18:36:42 No.124320>>124334

>>124148

> Catholic and Orthodox church hellbent on keeping (((them))) and the Mahometans out of their respective countries.

I must have missed the part where, after forcing the pagans to convert and enslaving them, the christians kings totally didn't give special rights (usury) to the jews, the Church totally didn't celebrate the fall of Spain to Islam because the Wisigoths wanted to be Arianists (ie cryptopagans) instead of Catholics, and the laws "persecuting jews" totally did something to contain their numbers and power, but did not serve to keep them as a cohesive ethnic group separate from the main european populations.

> If there is any book that shows you the evil nature of the Jews, then it is they Bible itself.

It's a fucking shame then that your church tried to prevent everyone not in their little club to read the fucking book for centuries, going so far as to make owning a bible a capital offense when trying to root out protestants (there are, admittedly, many reasons to root out protestants, but this was not a good one).

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Christian (Generic) 08/11/18 (Sat) 02:11:03 No.124334
>>124320

>I must have missed the part where

Yes, you have. The Catholic church was destroyed and subverted from within when crypto-Jew Rodrigo Borja became pope Alexander VI in the late 1400s. The Orthodox church was infiltrated several times but never significantly until the 1800s, when tzarina Catherine allowed secret societies to flourish in the Russian Empire. In the end the Catholics liberated Spain and Portugal and the Orthodox liberated the Yugoslavs from the Muslim invaders.

>It's a fucking shame then that your church tried to prevent everyone not in their little club to read the fucking book for centuries

That's a lie. Monks, priests and bishops and some of the wealthy literates got their hands on the Bible easily. The Church was very likely aware of the dangers when the Bible came into the hands of laymen - as you can see with the 33,000+ denominations of today and the rise of Zionism and Liberalism a century after the Catholic church lost most of its power. The Catholic church were pagan through and through, yet it had a few firm Christian principles, which kept Jews and Muslims out of the countries or treated them as subhuman when they were within the borders.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 10/30/18 (Tue) 15:23:36 No.125897>>125901

>>113701 (OP)

Juden B. Peniswashing is an anti-chaos niggerfaggot

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 10/31/18 (Wed) 06:08:11 No.125901
>>125897

What does that even mean? How is that bad?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 11/01/18 (Thu) 23:26:20 No.125939
Sometimes the word soul refers to a kind of friction in 'geomancy' and not a sort of being

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 11/10/18 (Sat) 02:24:02 No.126088>>126525 >>126531 >>126558

>>114485

>duality doesn't real

Philosophically though, it does. What is dark without light? love without hate? What is life without death? How does one transcend concepts that govern the nature of the universe we exist in?

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 11/26/18 (Mon) 14:33:20 No.126525
>>126088

By realizing that Good and Bad are two sides of the same coin.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Fourth Way 11/26/18 (Mon) 19:10:52 No.126531
>>126088

Isn't it better to think two extremes of the same line?

What's the line though...

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Hermeticist) 11/28/18 (Wed) 15:25:19 No.126556
Well this confirms much of what I was thinking when reading the Bible.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Hermeticist) 11/28/18 (Wed) 15:27:07 No.126557
>those Satanism links that I see after entering the thread

Satanism is just part of the Judeo-Christian matrix. Satan is a Christian meme.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Hermeticist) 11/28/18 (Wed) 15:30:43 No.126558
>>126088

Dark and light are united in the principle of... color?

Love and hate are united in the principle of emotion.

Life and death are united in the principle of continuum... or maybe unity... or motion.

Hot and cold are one in the principle of heat or temperature.

Everything is manifest in pairs of three. Opposites and then the one thing that contains those opposites.

There are no exceptions that break the law of polarity. The closest thing to an exception is this but it still upholds the law:

The All is opposite of Nothing.

It has its opposite; and yet does not. Since nothing is but nothing.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Hermeticist) 11/28/18 (Wed) 15:31:51 No.126559

Oh also heaven and hell are united in the principle of being, each being a state of being, and not a place.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 11/29/18 (Thu) 17:19:21 No.126576>>126595

>>114073

>There's no such thing. There's no evidence to suggest Jesus existed, did miracles, died, was buried, had offspring.

There is no such thing indeed. But not because there is no evidence of his existence - there is actual evidence, such as the writings of Flavius Josephus and Pliny, and apocrypha - but because that entire post is bullshit based on jewish lies.

I agree with the rest tho.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 11/30/18 (Fri) 04:08:34 No.126595

>>126576

In a thousand years if we dont use eugenics to get rid of morons somebody will find a picture of Chad Pitt and go "See! This is proof Tyler Durden was real!"

You won't believe a homeless person saying they need change because you dont have evidence they won't use it on drugs but somehow you think you have a picture as clear

as whats in front of you right now of some shit that happened to some jews two thousand years ago.

Its all fucking cults. Con men will say anything and do anything to advance their cause.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Chaos Magician) 12/02/18 (Sun) 02:17:44 No.126654>>138228

File (hide): 4fb7bfd44143182...png (12.12 KB,2548x1340,637:335,nope.png)

nope

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 12/04/20 (Fri) 21:58:50 No.138187

File (hide): e2e1c84be073b62...jpg (1019.93 KB,2000x1800,10:9,1607139886730.jpg)

>>113701 (OP)

You're right. And yet you won't do anything about it.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Chaos Magician) 12/05/20 (Sat) 02:37:50 No.138188>>138228

File (hide): c48ef4cb5be0824...png (29.54 KB,2060x1108,515:277,Choose.png)

the age of novelty is passing

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 12/07/20 (Mon) 07:50:38 No.138206

File (hide): 4fe9a9a152fb04a...png (1.06 MB,900x6234,150:1039,1607347538527.png)

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 1 - Newfag 12/08/20 (Tue) 18:30:57 No.138228>>138245

>>126654

>>138188

newfig here. I know that these are sigils and I know you can charge(?) them. Lets say I charge these. Will I get the 'benefits' from them or just you? I am drawn to your sigils but I'm little skeptical to do anything with them.

Another question:

What's fringes opinion on eucharistic adoration? What is it really? Is it sort of Catholic (sigil) magic? I definitely feel something when I stare at that.

/offtopic

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► Wizard (Chaos Magician) 12/11/20 (Fri) 06:25:12 No.138245
File (hide): 1deb64ebe928ffd...jpg (Spoiler Image,1.97
MB,2048x1365,2048:1365,9315213870_98aeb1ee15_k.jpg)

>>138228

I'm usually pretty drunk when I draw and post sigils on here, excepting today.

I normally don't charge my sigils or carry out any sort of ritual with them. Usually they are meant to express some idea or concept coming from my subconscious and one that cannot be properly expressed in words, hence the scrawling single line. If a sigil resonates with you just meditate on it, but trust your higher self to interpret it. Mostly they are just humor on a very deep level, though also I am pushing for progress for humanity as a whole. Chaos magic shit posting.

If your looking for specific results I would recommend what Grant Morrison describes for making sigils. Also runes work very well, especially when carved into a candle. Or combined with Grant's description on paper.

>eucharistic adoration?

Connection to higher self/higher power. The atmosphere is clearly designed to elevate consciousness.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 12/29/20 (Tue) 19:49:22 No.138528>>138548

>>113701 (OP)

Public Service Announcement: The Coincidence Detector is working again. Version 14.88.28 was released on Christmas.

<https://coincidencedetector.com/>

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 12/31/20 (Thu) 01:22:29 No.138547
Masonic Runestein and Seth Bagelberg : The Story Of Two Gay Men Who Had Sex Every Day For 10 Years To Save Israel

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 12/31/20 (Thu) 01:23:55 No.138548
>>138528

I have encountered many a cohen in my time, lets just say i wouldnt be on the chans if I hadnt

- Ruby Salary

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/04/21 (Mon) 14:23:01 No.138645>>138651

>>116427

>For instance, I have always thought that the Norse Yggdrasil with it's 9 spheres (with Kether implied, rather than shown) is a remarkably similar construct to the Kabbalistic tree of life.

If it's of any help, check out Edred Thorsson's "Book of Troth". He actually visualizes Yggdrasil as a 9-tiered, Tree of Life-esque diagram, for similar reasons to what you describe. I'd post an image, but Tor users apparently can't.

Not only that, but runology might well be our equivalent to gematria, if you think about it. Check out Ariosophy, the Anglo-Saxon Rune-Poem, and so forth.

Also, be glad you can utilize the Norse cosmology -- we who are stuck with Anglo-Saxon

sources only have seven worlds with which to work!

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/04/21 (Mon) 20:42:26 No.138647
>>113752

You have a link to this book? I couldn't find it anywhere and the only search results bring me back here.

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/05/21 (Tue) 05:36:39 No.138651
>>138645

I love how i just skip any nonsense post like this after skimming for second gotta slim down these boards aight shady schizo spammer wish i knew more words because you are degrady and its letters are so fucking gay guck the english language fuckntyping thebxorrecofnwords wieoebwhy would inise the right wordsntp teynto lale to try to make things sounds snansnsnsound sksjlpok look better for some scammer faggot achizo schzio cunt retwrdrn "norse" cringe

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 01/17/21 (Sun) 15:38:20 No.138783
>>113701 (OP)

>joy of satan

i was fully onboard with everything you were saying up until than

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► SAGE! 01/17/21 (Sun) 22:18:51 No.138784
>>113701 (OP)

retarded satanic faggotry. SAGE'd

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

► 0 - Anonymous 02/01/21 (Mon) 13:34:05 No.138919
>>113755

I dont think that's correct, if something can be even categorized as some thing, then it's not infinite

>what if some blob grew very big

It doesnt matter how many billions of dimensions it would swallow it would never be infinite, and if it was infinite then it would be god

Disclaimer: this post and the subject matter and contents thereof - text, media, or otherwise - do not necessarily reflect the views of the 8kun administration.

[Return][Go to top][Catalog][Screencap][Nerve Center][Last 50 Posts][Random][Update]
(Scroll to new posts) (Auto) 26212 replies | 32 images | Page 16[Post a Reply]
[/ / / / / / / / / / / / / /] [r8k / ck / woo / fit / random / dislyte / eots / fiobr
/ join / lathe / lumidor / nand / warroom] [watchlist]

- Tinyboard + vichan+ infinity + OpenIB -
Tinyboard Copyright © 2010-2014 Tinyboard Development Group
vichan Copyright © 2012-2014 vichan-devel
infinity Copyright © 2013-2025 N.T. Technology, Inc. based on sources from Fredrick
Brennan's "Infinity Development Group"
OpenIB by Code Monkey ★

All posts on 8kun are the responsibility of the individual poster and not the administration of 8kun, pursuant to 47 U.S.C. § 230.

Guidance - 8kun | Administrator | JimWatkins | TheJimWatkins

We have not been served any secret court orders and are not under any gag orders.

To file a DMCA takedown notice, please email compliance@isitwetyet.com. In the interest of transparency, notices of claimed infringement will be posted on >>>/delete/.
Is It Wet Yet Inc.

2 ads blocked
8% space saved!Skip to main content
Enlil and Enki : r/Sumer

Open menu

r/Sumer
Search in r/Sumer
Log In

Expand user menu
r/Sumer icon
Go to Sumer
r/Sumer

•

4y ago
throbbinghead123

Enlil and Enki

I'm just read a story the other day online about Enki and Enlil and I'm so confused. I am. A Christian and always have a strong belief but I'm trying to fit in the enki and enlil story to the Christian story. The article said enlil was jesus and enki was Satan but it also mentioned that they were brothers and both mean well.

Enlil was a God of fear and Enki had ambitions bigger than he should have. Can anyone guide me where I can go to get a better understanding of this story?

I may be completely wrong in my description above as I have no idea as to the validity of the story I read but I'm keen to learn more truth about the topic.

Thanks

53

.

149

Comments Section
u/decentofyomomma avatar
decentofyomomma

•

4y ago

So there are a number of alleged syncretisms within the so-called Neopagan community. However, these are typically modern conventions as is the case with the aforementioned religious entities you have listed here.

Insofar as historicity is concerned, Christianity was a product of second temple Judaism and first century Roman values. Whereas the cultic practices surround the Mesopotamian Gods Enlil and Enki far predate the origins of Christianity.

If you want some valid historically based information on Enlil I would encourage you to

look here: <http://oracc.museum.upenn.edu/amgg/listofdeities/enlil/index.html>

As for Enki:

[http://oracc.museum.upenn.edu/amgg/listofdeities/enki/#:~:text=The%20god%20Ea%20\(whose%20Sumerian,place%20in%20Mesopotamian%20cosmic%20geography.](http://oracc.museum.upenn.edu/amgg/listofdeities/enki/#:~:text=The%20god%20Ea%20(whose%20Sumerian,place%20in%20Mesopotamian%20cosmic%20geography.)

Or might I encourage you to scope out their direct sources here:

<https://etcsl.orinst.ox.ac.uk/>

Hope this helps!

12

Eannabtum

•

4y ago

Indeed, there is no genealogical relationship between ancient Mesopotamian religion and Judaism and Christianity (although there were influences on the former). Judaism derived from the autochthonous Canaanite polytheism, which is also interesting in its own right.

4

u/Resident_Payment_403 avatar

Resident_Payment_403

•

4mo ago

Enlil is El the chief god of the cannanites Enki is Dagon . Enlil was the chief god of the Assyrians known as Ashur . El is the father of the Christian god yahweh , that was in deuteronomy. Yes El Saturn is the son of Zeus , Adad . Enlil and Enki are Osiris and Set .

3

2 more replies

luroot

•

2y ago

Huh? Abraham's father, Terah, was a Sumerian priest and/or idol seller.

2

6 more replies

u/throbbinghead123 avatar

throbbinghead123

OP

-

4y ago

Yes this helps so much. Thank you for taking the time to explain your thoughts. I really do appreciate that.

2

2 more replies

towerfella

-

2y ago

It is the debate that humans with “knowledge” are worse than “subservient and obedient followers” — as those that think for themselves are “harder for the ruling classes to control” and that equals “bad” for the priests and kings of the time.

It is true today as well.. It is harder to propagandize an intelligent and well read individual as opposed to someone.. else.

6

16 more replies

u/Gilgamesh024 avatar

Gilgamesh024

-

4y ago

Why on earth are you trying to hamfist a myth that predates christianity by thousands of yrs into a Christian framework?

Its like wondering why your phone's bluetooth wont connect to a horse

13

P1geonK1cker

-

4y ago

perhaps this will help.

<https://www.eurow.com/products/orscana-bluetooth-equine-horse-monitor-by-arioneo>

4

u/Gilgamesh024 avatar

Gilgamesh024

-

4y ago



2

u/throbbinghead123 avatar

throbbinghead123

OP

•

4y ago

I'm not I'm explaining what I read. Thanks for your feedback. What I read linked it very directly. Hence why it caught my attention. Also why I mentioned that I don't know if it's accurate.

1

u/Gilgamesh024 avatar

Gilgamesh024

•

4y ago

. I am. A Christian and always have a strong belief but I'm trying to fit in the enki and enlil story to the Christian story.

Sounds like you trying to hamfist christianity into sumerian myth to me.

Also, enlil was not a god of fear. He was the god of winds, lightning, and the heavens. Considered the supreme god of the pantheon until the Babylonian period.

1

4 more replies

u/throbbinghead123 avatar

throbbinghead123

OP

•

4y ago

And my horse has bluetooth... So there is that also.

0

2 more replies

[deleted]

•

4y ago

Enlil is the storm god of justice and law, most equate him to the old testament god from the bible. Enki his brother is a Hermes like character that helps mankind with

knowledge, and aids with water, wells, and rivers, and heals people occasionally. He could loosely be equated to archangel Raphael. Jesus could be Dumuzid the shepard.

3

[deleted]

•

4y ago

u/throbbinghead123 avatar

throbbinghead123

OP

•

4y ago

Thanks for this

1

u/Excellent_Jump628 avatar

Excellent_Jump628

•

2y ago

Allah is the one true god

2

Icy_Development2516

•

2y ago

You ain't getting your virgins kid

2

3 more replies

ScaleZealousideal249

•

2y ago

I know this is an old post but this video REALLY help me to put things together....the bible and Enki/Enlil Yeshua/Yeweh. So glad I found it.

https://www.youtube.com/watch?v=a_WLRA2Guuc&t=13s

1

MostCareless33

•

2y ago

That's because his comment was taken directly from the books 1 through 4 ,Book of Enki. Almost verbatim, not quite. So do your own research and see how easy it is for a comment or written scripture, can be manipulated, in the slightest to create their truths. Enki was the brother to Enlil, not subordinate, they both had parts of earth to manage in different ways. There was no deception along them. Enki wanted to save creation, seeing how he and his sister were the key players to our current DNA structure. Enlil was to let the earth flood due to pestilence from man, Enki stepped in and helped, whatever you choose to call him, Noah, etc...

1

2 more replies

Which_Calendar_7559

•

2y ago

Check out Annunaki The movie "The lost book of Enki" on YouTube.

1

Hand_of_God_Eternal

•

1y ago

enki was reincarnated as Jesus... as He so stated," I AM THE FATHER, THE SON AND THE HOLY GHOST!" Which means that He was Enki, The Father, as seen before the people as Jesus, The Son and his body was the vessel for Enki's Soul, The Holy Ghost... CHRISTIAN TRINITY EXPLAINED...

Just because it indeed took Enlil and Enki to Create Us as we are today... MAKE NO MISTAKE... WITHOUT THE CREATOR'S Blessing, we simply would not be.. SO GIVE PRAISE, ASK FOR FORGIVENESS WHEN U SIN AND BE KIND, JUST AS YOU WOULD WANT OTHERS TO BE KIND UNTO YOU! BECUASE THE OLD MAN UPSTAIRS.. Is Indeed All Around Us... Quantum Science Can Physically Show U That Fact, if you care to enlighten urself... THE HOLY BIBLE MAY NOT BE ALL THAT WE WERE LEAD TO BELIEVE BUT, SHY AWAY FROM THE ONE TRUE GOD, OUR CREATOR AT YOUR OWN PERIL, I WISH NOT ON ANY SINGLE SOUL! May God Us All!

1

2 more replies

ixis-mutant

•

3y ago

i am sorry again to say it but wake up ! jesus was a demon pretending to be god 100% save yourself from jesus

1

1 more reply
Lonespider28

•

4y ago

It's my belief that Enlil, Enki and their father An(u), are the trinity of Gods who would inspire the later Abrahamic God.

Enlil being the king of the Gods, said to be a benevolent and fatherly being, so bright and mighty not even other Gods may look upon him.

While Enki was a creator, a shaper of the world, and would make Humanity to avoid a grand war between the Anunnaki and the Igigi.

They would both take roles in the flood myth (At least in the Akkadian version), Enlil being the cause of the flood to punish humanity, and Enki being the one who warns a human about the flood and instructs them to build a boat.

And then An(u), a god and personification of the Sky and Heaven, who is the father of the Anunnaki, and the one who contains the entire universe.

11

6 more replies
[deleted]

•

4y ago

Let's look at it the other way around. Try to fit Christian myths to Sumerian and soon you will realize that Abrahamic religions like Christianity Judaism and Muslim all originate from the Sumerian epochs making these religions less original.

11

3 more replies
More posts you may like
2nd try. How did I do?
r/Sumer icon
r/Sumer

•

2d ago

2nd try. How did I do?

31 upvotes · 1 comment

Inanna

r/Sumer icon

r/Sumer

•

5d ago

Inanna

26 upvotes · 7 comments

Ancient Sumerian tablet reveals forgotten myth of storm god Iškur's captivity in the netherworld, which dates to about 2400 BCE.

r/Sumer icon

r/Sumer

•

1d ago

Ancient Sumerian tablet reveals forgotten myth of storm god Iškur's captivity in the netherworld, which dates to about 2400 BCE.

14 upvotes

Any Examples of or Literature on Aggressive Magic?

r/Sumer icon

r/Sumer

•

2d ago

Any Examples of or Literature on Aggressive Magic?

3 upvotes · 2 comments

Theodore bar Konai was the last writer to mention Gilgamesh as Gmigmos/Gligmos in his 'Book of Scholia' in 8th Century CE, he describes him as a king of Ur.

r/Sumer icon

r/Sumer

•

59m ago

Theodore bar Konai was the last writer to mention Gilgamesh as Gmigmos/Gligmos in his 'Book of Scholia' in 8th Century CE, he describes him as a king of Ur.

2 upvotes · 3 comments

Spiritual Warfare and Protection

r/Sumer icon

r/Sumer

•

3d ago

Spiritual Warfare and Protection

5 comments

View Post in

Tiếng Việt

Português (Brasil)

日本語

हिन्दी

Français

Русский

Top Posts

Reddit
reReddit: Top posts of September 20, 2021
Reddit
reReddit: Top posts of September 2021
Reddit
reReddit: Top posts of 2021
Reddit Rules
Privacy Policy
User Agreement
Your Privacy Choices
Accessibility
Reddit, Inc. © 2025. All rights reserved.
21 ads blocked
18% space saved!Skip to main content
Enlil and Enki : r/Sumer

Open menu

r/Sumer
Search in r/Sumer
Log In

Expand user menu
r/Sumer icon
Go to Sumer
r/Sumer

•

4y ago
throbbinghead123

Enlil and Enki

I'm just read a story the other day online about Enki and Enlil and I'm so confused. I am. A Christian and always have a strong belief but I'm trying to fit in the enki and enlil story to the Christian story. The article said enlil was jesus and enki was Satan but it also mentioned that they were brothers and both mean well.

Enlil was a God of fear and Enki had ambitions bigger than he should have. Can anyone guide me where I can go to get a better understanding of this story?

I may be completely wrong in my description above as I have no idea as to the validity of the story I read but I'm keen to learn more truth about the topic.

Thanks

53

.

149

Comments Section

u/decentofyomomma avatar

decentofyomomma

•

4y ago

So there are a number of alleged syncretisms within the so-called Neopagan community. However, these are typically modern conventions as is the case with the aforementioned religious entities you have listed here.

Insofar as historicity is concerned, Christianity was a product of second temple Judaism and first century Roman values. Whereas the cultic practices surround the Mesopotamian Gods Enlil and Enki far predate the origins of Christianity.

If you want some valid historically based information on Enlil I would encourage you to look here: <http://oracc.museum.upenn.edu/amgg/listofdeities/enlil/index.html>

As for Enki:

[http://oracc.museum.upenn.edu/amgg/listofdeities/enki/#:~:text=The%20god%20Ea%20\(whose%20Sumerian,place%20in%20Mesopotamian%20cosmic%20geography.](http://oracc.museum.upenn.edu/amgg/listofdeities/enki/#:~:text=The%20god%20Ea%20(whose%20Sumerian,place%20in%20Mesopotamian%20cosmic%20geography.)

Or might I encourage you to scope out their direct sources here:

<https://etcsl.orinst.ox.ac.uk/>

Hope this helps!

12

Eannabtum

•

4y ago

Indeed, there is no genealogical relationship between ancient Mesopotamian religion and Judaism and Christianity (although there were influences on the former). Judaism derived from the autochthonous Canaanite polytheism, which is also interesting in its own right.

4

u/Resident_Payment_403 avatar

Resident_Payment_403

•

4mo ago

Enlil is El the chief god of the cannanites Enki is Dagon . Enlil was the chief god of the

Assyrians known as Ashur . El is the father of the Christian god yahweh , that was in deuteronomy. Yes El Saturn is the son of Zeus , Adad . Enlil and Enki are Osiris and Set .

3

2 more replies

luroot

-

2y ago

Huh? Abraham's father, Terah, was a Sumerian priest and/or idol seller.

2

6 more replies

u/throbbinghead123 avatar

throbbinghead123

OP

-

4y ago

Yes this helps so much. Thank you for taking the time to explain your thoughts. I really do appreciate that.

2

2 more replies

towerfella

-

2y ago

It is the debate that humans with “knowledge” are worse than “subservient and obedient followers” — as those that think for themselves are “harder for the ruling classes to control” and that equals “bad” for the priests and kings of the time.

It is true today as well.. It is harder to propagandize an intelligent and well read individual as opposed to someone.. else.

6

16 more replies

u/Gilgamesh024 avatar

Gilgamesh024

-

4y ago

Why on earth are you trying to hamfist a myth that predates christianity by thousands of yrs into a Christian framework?

Its like wondering why your phone's bluetooth wont connect to a horse

13

P1geonK1cker

•

4y ago

perhaps this will help.

<https://www.eurow.com/products/orscana-bluetooth-equine-horse-monitor-by-arioneo>

4

u/Gilgamesh024 avatar

Gilgamesh024

•

4y ago



2

u/throbbinghead123 avatar

throbbinghead123

OP

•

4y ago

I'm not I'm explaining what I read. Thanks for your feedback. What I read linked it very directly. Hence why it caught my attention. Also why I mentioned that I don't know if it's accurate.

1

u/Gilgamesh024 avatar

Gilgamesh024

•

4y ago

. I am. A Christian and always have a strong belief but I'm trying to fit in the enki and enlil story to the Christian story.

Sounds like you trying to hamfist christianity into sumerian myth to me.

Also, enlil was not a god of fear. He was the god of winds, lightning, and the heavens. Considered the supreme god of the pantheon until the Babylonian period.

1

4 more replies

u/throbbinghead123 avatar

throbbinghead123

OP

•

4y ago

And my horse has bluetooth... So there is that also.

0

2 more replies

[deleted]

•

4y ago

Enlil is the storm god of justice and law, most equate him to the old testament god from the bible. Enki his brother is a Hermes like character that helps mankind with knowledge, and aids with water, wells, and rivers, and heals people occasionally. He could loosely be equated to archangel Raphael. Jesus could be Dumuzid the shepard.

3

[deleted]

•

4y ago

u/throbbinghead123 avatar

throbbinghead123

OP

•

4y ago

Thanks for this

1

u/Excellent_Jump628 avatar

Excellent_Jump628

•

2y ago

Allah is the one true god

2

lcy_Development2516

•

2y ago

You ain't getting your virgins kid

2

3 more replies

ScaleZealousideal249

•

2y ago

I know this is an old post but this video REALLY help me to put things together....the bible and Enki/Enlil Yeshua/Yeweh. So glad I found it.

https://www.youtube.com/watch?v=a_WLRA2Guuc&t=13s

1

MostCareless33

•

2y ago

That's because his comment was taken directly from the books 1 through 4 ,Book of Enki. Almost verbatim, not quite. So do your own research and see how easy it is for a comment or written scripture, can be manipulated, in the slightest to create their truths. Enki was the brother to Enlil, not subordinate, they both had parts of earth to manage in different ways. There was no deception along them. Enki wanted to save creation, seeing how he and his sister were the key players to our current DNA structure. Enlil was to let the earth flood due to pestilence from man, Enki stepped in and helped, whatever you choose to call him, Noah, etc...

1

2 more replies

Which_Calendar_7559

•

2y ago

Check out Annunaki The movie "The lost book of Enki" on YouTube.

1

Hand_of_God_Eternal

•

1y ago

enki was reincarnated as Jesus... as He so stated," I AM THE FATHER, THE SON AND THE HOLY GHOST!" Which means that He was Enki, The Father, as seen before the poeple as Jesus, The Son and his body was the vessel for Enki's Soul, The Holy Ghost... CHRISTIAN TRINITY EXPLAINED...

Just because it indeed took Enlil and Enki to Create Us as we are today... MAKE NO MISTAKE... WITHOUT THE CREATOR'S Blessing, we simply would not be.. SO GIVE

PRAISE, ASK FOR FORGIVENESS WHEN U SIN AND BE KIND, JUST AS YOU WOULD WANT OTHERS TO BE KIND UNTO YOU! BECUASE THE OLD MAN UPSTAIRS.. Is Indeed All Around Us... Quantum Science Can Physically Show U That Fact, if you care to enlighten urself... THE HOLY BIBLE MAY NOT BE ALL THAT WE WERE LEAD TO BELIEVE BUT, SHY AWAY FROM THE ONE TRUE GOD, OUR CREATOR AT YOUR OWN PERIL, I WISH NOT ON ANY SINGLE SOUL! May God Us All!

1

2 more replies

ixis-mutant

•

3y ago

i am sorry again to say it but wake up ! jesus was a demon pretending to be god 100% save yourself from jesus

1

1 more reply

Lonespider28

•

4y ago

It's my belief that Enlil, Enki and their father An(u), are the trinity of Gods who would inspire the later Abrahamic God.

Enlil being the king of the Gods, said to be a benevolent and fatherly being, so bright and mighty not even other Gods may look upon him.

While Enki was a creator, a shaper of the world, and would make Humanity to avoid a grand war between the Anunnaki and the Igigi.

They would both take roles in the flood myth (At least in the Akkadian version), Enlil being the cause of the flood to punish humanity, and Enki being the one who warns a human about the flood and instructs them to build a boat.

And then An(u), a god and personification of the Sky and Heaven, who is the father of the Anunnaki, and the one who contains the entire universe.

11

6 more replies

[deleted]

•

4y ago

Let's look at it the other way around. Try to fit Christian myths to Sumerian and soon you will realize that Abrahamic religions like Christianity Judaism and Muslim all originate from the Sumerian epochs making these religions less original.

11

3 more replies

Nocodeyv

•

4y ago

Since you mentioned trying to fit the Mesopotamian myth into the Christian myth, I can only assume that what you read was an account of the Deluge, of which we have several.

The two earliest examples are the Eridu Genesis and the Epic of Atrahasis, of which our earliest copies come from the sixteenth century BCE. An account of the Deluge also appears on tablet XI of the Standard Babylonian edition of the Epic of Gilgamesh, dated to between the thirteenth and tenth centuries BCE.

Of these three, the Epic of Atrahasis is the oldest and most complete form of the myth, with the Epic of Gilgamesh borrowing heavily from it.

Despite the Eridu Genesis being written in the Sumerian language, the text itself is dated to the Old Babylonian period, and the portion describing the Deluge itself is poorly preserved. The subsequent examples, the Epic of Atrahasis and the Epic of Gilgamesh, were both written in the Akkadian language.

This means that, while the Sumerians very likely did have some form of a Deluge myth, all of the examples we have today come from a period during which Semitic speakers had migrated into the region. Whether or not the Deluge myth originates among the Sumerians or the Akkadians/Babylonians is difficult to say.

Whatever the case of origins might be, the structure of the myth is relatively consistent:

The Gods create humanity and enculturate them (sometimes this is in response to an internal conflict between two groups of gods: the high-ranking Anunnaki, and their subordinates, the Igigi). Humanity multiplies and their presence becomes a nuisance to the King of the Gods, called Enlil in Sumerian and Ellil in Akkadian. At first, Enlil tries to thin out the population using agricultural and medical means, by sending droughts which cause famine, and pestilence.

However, Enlil's subordinate, a god called Enki in Sumerian and Ea in Akkadian, intervenes each time and teaches humanity the proper ceremonies and rituals to appease the gods causing the droughts, famines, and pestilences. Frustrated that his attempts to control the population of humanity have been thwarted, Enlil convenes a council of the Gods and decrees that no god may interfere with his final plan to regulate the population of humanity: a Deluge.

Enki, being the cleverest of the Gods, uses a loophole to subvert Enlil's plans once more: instead of directly warning humanity about the coming catastrophe, he whispers news of it into a wall. Next to the wall, one of Enki's most loyal and devoted servants is standing. In this way Enki follows the letter of Enlil's decree, but subverts its spirit: he doesn't directly interfere, but is also not responsible for a human overhearing his conversation.

The name of Enki's servant changes depending on the account: Ziusudra in the Eridu Genesis; Atrahasis in the Epic of Atrahasis; and Uta-napishtim in the Epic of Gilgamesh. Scholars today treat all three as incarnations of the same individual. Forewarned, Atrahasis takes Enki's words to heart and builds a boat for himself, his family, and his livestock and they all prepare for the coming catastrophe.

Enlil commands that various gods and goddesses who can utilize the Deluge, both as an atmospheric phenomenon (storms) or a weapon of war, unleash their power. The Deluge descends, wiping humanity from the face of the Earth, save for the servant and his boat.

In the wake of the Deluge, the other gods and goddesses begin to regret their decision when it becomes clear that no one is left who can prepare and provide offerings and libations for them in their temples. This leads to the Gods going hungry and risking starvation. The Gods begin to mourn the loss of humanity, but are interrupted when Atrahasis, having docked his boat on solid land once more, prepares a burnt offering. The scent reaches up to Heaven and the Gods draw near.

Enlil, however, is initially furious to see that humanity has, once more, survived his attempts to expunge them. He demands to know which of the gods defied his command, but Enki quickly chastises him or almost leading the entire pantheon to ruin. The great mother-goddess, called Ninḫursaĝa in Sumerian and Bēlet-ilī in Akkadian, sides with Enki and says that if Enlil is determined to do away with humanity, then he doesn't get to partake of their offerings anymore. The reality of starvation finally hits Enlil and is enough to temper his fury and he acknowledges his error in trying to destroy humanity.

According to the Epic of Gilgamesh, for keeping humanity alive and ensuring the Gods would have servants to prepare and provide their offerings, Uta-napishtim and his wife were given eternal life and moved to the paradisiacal realm of Dilmun to live out the rest of eternity. This fate is not consistent across all of the accounts though.

As you can see, Enlil and Enki both play parts that were later adopted and adapted to Yahweh in the account from Judaism. The idea that Enlil or Enki are Yahweh, or that either of them are Jesus, Satan, or any other Biblical figure, is too short-sighted though.

Judaism borrows heavily from Mesopotamian religion, but the gods and goddesses honored by the peoples of Mesopotamia were far more complex and nuanced than such a claim would lead you to believe. If anything, the account in Judaism is the pale imitation of the tradition from Mesopotamia.

Enlil is a far more nuanced figure than Yahweh: he is capable of admitting his mistake and of making amends. Enki understands that laws, while instrumental for providing structure and order to the world, do at times need to be subverted for the greater good; this should be weighed against Yahweh's ironclad Ten Commandments. And, perhaps most importantly, the Mesopotamian accounts acknowledge the important role that humanity plays as caretakers of the Gods: that our two species have a symbiotic relationship.

33

Eannabtum

•

4y ago

This is by far the best comment here. I'll just add a few remarks (addressed to the OP, but perhaps useful to you as well):

- There is a recent book on Enki (restricted to Sumerian 3rd and early 2nd millennium sources). It is not the most brilliant book, but it is rigorous, readable, and up-to-date.
- For an overview of the Deluge in Mesopotamia, go here and search "Sintflut" (in Lemma), then take a look at the first result. The tags are in German, but the article is in English. If you are especially interested in this myth, however, you MUST take a look at this book, where it is argued (imho quite convincingly) that the cosmic flood (Deluge), as a myth, was an invention of the Isin-Larsa litterati (2000-1800 BC).
- As for Enlil's portrayal in Atrahasis, I wouldn't compare it to Yhwh's actions in Genesis. First, because the (theological) focus of the two works is radically different, and second, because Yhwh, being the sole deity in the episode, has been credited with all possible traits a god, thus resulting in a more "contradictory" image. As for Enlil, his actions as "bad guy" result of a particular philosophical and political outlook of the poem in question - see this article and several works by Claus Wilcke. Enlil is a benevolent, but also a most powerful deity, and his terrifying nature is quite freely (re)elaborated in

Atraḥasīs in order to convey a philosophical message. this also means that this epic can not be used as a paradigmatic example of the Mesopotamian worldview. If you can read French, I'd advise you to take a look at Pascal Attinger's recent edition of the main hymn to this god (Enlil A). There is also an interesting (and recent) book on the early cult of Enlil.

I hope it helps ;)

11

5 more replies

u/throbbinghead123 avatar

throbbinghead123

OP

•

4y ago

Thank you for taking the time to detail this all for me I really appreciate that. What I read was obviously a nothing like you and others have claimed. No wonder my head was hurting. Later religions lend some myth from Sumerian myth and it seems like they have simplified it. Probably not the right words I know but I am really just discovering this.

1

16 more replies

u/break_of_donna avatar

break_of_donna

•

4y ago

Haven't seen this mentioned so figured I'd add it on--since it looks like you're talking about the Deluge, that story is very likely based on the real-world flooding of the city of Shuruppak at the end of the Jemdet Nasr period, based off of archaeological evidence such as flood deposits and The Instructions of Shuruppak, an early piece of wisdom literature which is composed as lessons from the last pre-Deluge ruler of Shuruppak to their son, the later protagonist of the Deluge myth as expressed in The Epic of Gilgamesh.

As far as your attempts to syncretize christianity with Ancient Mesopotamian beliefs, give up. Ancient Mesopotamian beliefs view do not view the material world as evil and needing to be escaped, and the main wisdom teaching (as expressed in The Epic of Gilgamesh) is that eternal life is unobtainable, and the highest ideal humans should strive for is to leave a legacy for those who come after, rather than spend their lives waiting to die.

1

2 more replies

u/Agreeable_Case_2132 avatar

Agreeable_Case_2132

•

3y ago

That's completely backwards. Enki was the god who created man and loved his creation so much he defied king Anu and his brother Enlil by giving man freewill instead of making them servants of "God" the he wanted so in that way yes he is more like Satan because Satan is the one who gave man freewill not God

1

5 more replies

u/Adept_Working827 avatar

Adept_Working827

•

2y ago

<https://youtu.be/y2pgdBahavE?si=R-UOumH4QST4SFQ7>

1

u/Adept_Working827 avatar

Adept_Working827

•

2y ago

<https://youtu.be/Ms8tq95rsPE?si=t1UYFm170r8LhBd9>

1

u/Adept_Working827 avatar

Adept_Working827

•

2y ago

Watch those too podcast episodes and you will know the truth about humanity, and that myth is actually a reality now.

1

u/Adept_Working827 avatar

Adept_Working827

•

2y ago

We we're created by the gods to be stewards of the earth, and they created us so perfect that the gods were sleeping with the daughters of mankind, creating hybrid humans (half god/half human). The great flood was planned by the gods to wipe out the hybrid human bloodlines, But thanks to Enki humanity got a second chance. Watch the podcasts to learn our real history

1

u/Green-Hyena8723 avatar

Green-Hyena8723

•

2y ago

Today when you do google, you will find only good praising words of Enlil....

Since from mankind offspring with multiple religions, the spreading of false historical informations began, written by elite men to dominate humans in an enslaved mind.

With all other criminal things too, who coming to this world like human sacrifice, for the greater good, (trafficking) these people call that an act of purity for god.

1

u/Kevon95 avatar

Kevon95

•

2y ago

Good and evil is much more complicated than one thinks. Enlil wasn't evil

1

9 more replies

Kitchen_Ruin_8133

•

2y ago

I believe that all of these other gods in all of this mythology were really the sons of God mentioned in Genesis 6 and what they did is described in the book of Enoch and the book of Giants. I don't believe Enoch and Giants were inspired by God and what I think they are is old stories passed down through the generations by Noah and his descendants and just like, in that telephone game the further it travels the more the story changes but, they doesn't mean there isn't truth in those books it's just, you don't know what's true. The theme always is the same though fallen angels came to earth and had sex with women who gave birth to giants. They taught us forbidden knowledge and corrupted God's bloodline creating all sorts of monsters. It seems obvious to me at least...

1

Entire-Cellist7401

•

2y ago

YES. You are correct. And too many people caught up in the space/earth drama of Zacharia Sitchin.

1

[deleted]

•

2y ago

[deleted]

•

2y ago

u/HelisisElektronik avatar

HelisisElektronik

•

2y ago

"Can anyone guide me where I can go to get a better understanding of this story?"

you were conned buddy, instead of reading the semitic stories(torah bible and kuran) go and read the original texts. Which are Kenger(Sumerian) texts. They tell all about creation and why we are engineered! what is our purpose!

2

u/Ok_Ground9584 avatar

Ok_Ground9584

•

1y ago

Enki is Jesus and enlil is god. Enlil wanted all humans to parish but Enki wanted to save them.

2

Initial-Gur66

•

1y ago

I was raised strict Baptist. However on my quest to understand Christianity, this is what I found out. I will say it was a hard pull to swallow. Enki and Enlil are brothers. Anu is their father. Enki and Enlil both created humankind. Basically humans were made in petri dishes so to speak. However, Enki, unbeknown to his brother, added part of his DNA in the making of humans. We were made to be slaves and mine Earth for them. Enki saw that by adding his DNA we humans had the potential to evolve. Enki tried to free us. He told Eve how to think freely, how to ascend as a human, how to become their equals. Enlil was outraged and cast out of Eden, Adam and Eve and all the people Eve talked to about what she learned. Enlil is El or Yewah. Enki is what the Bible would call Satan. So conclusion, humans are created out of both bad and good, or biblical God and Satan. we were created for bad but we are capable of good. Good and bad both lie within us already when we were born. Now think how many times God aka Enlil, struck down all those towns in the Bible. It was because they had the knowledge Eve knew. Now I'm not

saying we should follow Satan. I certainly do not. However, I do follow the teachings of what Eve learned. The Bible does have some of the teachings in it, they are just taught it preached to us with the wrong meaning.

1

u/PRMASTERCOIN avatar
PRMASTERCOIN

•

1y ago

você não precisa seguir satanás... até porque ele não existe. Satanás foi a forma que os Cananeus fizeram para diminuir os feitos de ENKI distorcendo as informações. Como ENLIL ficou como líder dos ANUNAS pós diluvio, os próprios humanos Engrandeceram 1 e diminuíram o outro. Eles eram família, ENKI é o Deus dos humanos, pode ser até que Jesus seja ele, pois eles tem características parecida e ENLIL era o Líder dos Anunnakis. O diluvio foi causado porque o mundo antigo estava um CAOS, não que ENLIL não gosta-se dos seres humanos, mas a situação chegou a tal ponto que eles não tiveram escolhas.

1

[deleted]

•

1y ago

And what about Zoroaster? Where does he and Ahura Mazda and Angra Maya fall in this mix?

1

u/Few-Dealer66 avatar
Few-Dealer66

•

1y ago

Ningishzida looks like Zahhaka - servant of Angra Mainyu. He also had two snakes sticking out of his shoulders. A cup from the Sumerian ruler Gudea is dedicated to him. It has snakes and some winged creatures (which suspiciously match the description of the locusts from the Apocalypse of John). This cup will serve as a prototype of the caduceus.

True, there is a problem, Ningishzida is found as at the gates of Anu, in the myth of Adapa, and he is also found leading Gudea by the hand to the god Enki on one of the tablets.

In any case, if we consider it from the point of view of Abrahamism and Zoroastrianism: Enki, his Apkallu, Ningishzida are devils, fallen angels, dragons, tempting snakes, etc.

Perhaps the problem is that certain Sumerian myths have not reached us. You know what is slanderous. all myths have battles of gods, so the Sumerians have a myth about a battle between the 1st and 2nd generation of gods, but not between the 2nd and 3rd.

I think there is a lost tablet of the battle of Enki (he is obviously a Greek titan and Prometheus - Oannes-Lucifer? on his side) with Enlil, where Enki obviously loses the battle.

1

u/No_Shoulder_5521 avatar

No_Shoulder_5521

•

1y ago

Satan is a construct of man's imagination so he doesn't have to responsibility for his crappy actions. The original Bible the codex sinaiticus you are responsible for your actions and must be help accountable, there is no hell or the devil in the original Bible. It was added to scare people into joining a dying Christian sects

1

u/JonathanPattonMusic avatar

JonathanPattonMusic

•

1y ago

To answer you on your response: 1: I don't claim to be an expert, I am currently researching all these stories and to my defense there is tons of misinformation on the internet, I have read through multiple sites I don't have the stone Tablets in my house to learn all the Cuneiform. I wasn't there when they were unearthed, I have been trying to get raw books on what these tablets say in Raw form. If you could direct me in reliable sources I would like to read them verbatim. If anything I said could be thought as misinformation it is my current opinion based on things I have connected with information I read from multiple sites and sources. Some sources are more reliable than others but I'll try to include them as I respond. My original Comment was from my memory of things I read so some things typed may not be presented with 100% accuracy that is my style however. I make it interesting and if people don't have questions about what is said then there is an issue. It's good that I was cross checked by you! That is what I wanted to happen! I wanted conversation to clarify my thoughts on this subject.

2: SATAM / Hurun is mentioned in multiple articles I read I'll leave that up to you to interpret :

https://academicworks.cuny.edu/cgi/viewcontent.cgi?article=1019&context=oaa_pubs

3. Adapa & Enlil's Blood comment - You are correct I did not type it out correctly, pretty much Enlil used the blood of the Igigi? The Lesser Gods that created the planet? Point

is blood was mixed with clay and Enlil retrieved it? So I was partially on the right track?

4: Enlil Banishment to Netherworld. I agree there isn't a timestamp on his banishment, so technically it could've happened elsewhere all together, or before earth was created. So it could even be a place not of this earth. I don't think of it as a burning hell if that's what you think I think.

5: Enlil being the Flood God Yahweh claim: the reason I believe the Jews were not first in the flood story is because Ancient Sumerians are supposedly a society that bloomed around 5,000BCE which in my opinion is the society that survived the Ziusudra Flood. The flood Enki Warned him about. So in my opinion life restarted from the Ancient Sumerians Post Flood. They are the society that created Cuneiform writing and their stories are astonishing. And since most people think the Middle East was the restart point post flood it just makes sense to research the oldest. I'm not an expert but these sequences of events has changed my opinion on the book of Genesis. I believe the Eridu Genesis moreover.

And discussion should not lead to bans, my opinion is we are talking civilly about fairly new information pertaining to religion. There are many forms of information. My interpretation of all this is not truth or misinformation, it is my truth that "could" be possible if more stones get unearthed. We all never know everything!

1

u/Thuggaveli avatar

Thuggaveli

•

9mo ago

The way you just responded to that only says that you are operating within your higher self, and you're on the right path.

1

UGotARedDotOnU

•

10mo ago

Hey! I do the Strangely Biblical Podcast with my sister. We are in the midst of a whole series on Mesopotamian myths. Check us out!

<https://strangelybiblical.podbean.com/>

To more directly answer your questions, the Mesopotamian myths don't fit with scripture. They don't fit with themselves. Sometimes, the names of the gods change mid-story or between two texts about the same deity. Often, a deity is resurrected in order to be used in another story. Each of them is meant to be read on its own as if the other stories didn't exist.

As far as scripture is concerned, these deities are simply rivals to YHWH. His people whore after them. They aren't to be equated with YHWH or any of his heavenly hosts. They could be interpreted as the other "sons of god" in Deuteronomy 32. Then these "sons of God" are cast out in Psalm 82. In Acts 2, YHWH reclaims the nations from those deities. ANYWAYS. Hope this helps.

1

u/Thuggaveli avatar

Thuggaveli

•

9mo ago

The names change because of the language and regions.

1

1 more reply

No-Professional-6721

•

10mo ago

Ok so you can choose to believe me or not it truly Does not bother me, but ever since studying the Silva mind control method I was gifted with enki and enlil as my councillors. They don't advise me on how to make a choice but rather they make me think about the effects my choices may have on others. I should also mention that these two seldom agree on anything. I am a member pf the Bahai faith so ancient Sumerian deities weren't what I was hoping for as councillors however they have taught me a lot about their religious history and they insist they exist to this day. They claim the romans twisted their history of the era of the prophet Jesus Christ, and developed a malevelont deity to incur fear in mankind, these malicious human beings decided it was easier to rule from the shadows and use the threat of a non existent being to threaten and cast fear and doubt into the populace making them more complacent. This tactic has worked For thousands of years and enki and enlil are pissed. As for their history before 2000 years ago they haven't told me much just of ninhursag, Marduk ninsu and ninkurra.

1

u/Far-Action-7838 avatar

Far-Action-7838

•

4mo ago

.

1

u/Consistent_Local5438 avatar

Consistent_Local5438

-

3mo ago

Enki created Humans using the tree of life. His mother Nammu helped by instructing him. Ninmah was a surrogate; as the shaper of the beings, giving them their forms and functions. Enlil, Enki's younger brother, was the god in charge of granting kingship in Nippur. Enlil had power, but did not participate in the creation. All these are Anunnaki, From the oldest god An/Anu. The Igigi were the lesser gods that rebelled against mining the gold needed to fix a distant atmosphere. The reason humans were created in the first place. Enlil hated humans. Apparently, we made too much noise and prevented him from sleeping. Enlil thought humans were too independent and couldn't be trusted, so he imprisoned the originals in a garden fortress. Enlil thought that humans bred too quickly, when he determined that we were vastly over-populated he sent famines and plagues to control us. When that didn't work he engineered a great flood. After the flood, Enlil was furious to discover that the human race had survived, thanks to his brother Enki's intervention. Enki had instructed a sage named Atrahasis to build an ark so that humanity could escape the destruction. All of these sky people lived long before the age of pisces and Yesuha of Nazareth. For resources I would read The Epic of Gilgamesh, if you want the whole flood story. The first book of Enoch also goes back that far. Current scripture doesn't contain the books of Enoch, but they are reference constantly through the Bible. (Genesis 4:17; 5:18; 25:4; 46:9) First Chronicles 1:3, Luke 3:37, Hebrews 11:5, and Jude 1:14-15, (John 12:36), In Matthew 22:23-30 Yeshua quotes Enoch when he says "they will be like angels in heaven." Enoch is quoted too many times to count: <https://zadoak.com/2022/03/20/3-reasons-the-book-of-enoah-is-scripture/>

1

u/TopTurf avatar

TopTurf

-

2mo ago

Yahweh = Enlil (Evil and controls Earth) Allah/Nana Sin = Marduk (Enlil's son)
Satan/Lucifer = Enki (Half brother of Enlil but not evil).

1

More posts you may like

2nd try. How did I do?

r/Sumer icon

r/Sumer

-

2d ago

2nd try. How did I do?

31 upvotes · 1 comment

Inanna

r/Sumer icon

r/Sumer

-

5d ago

Inanna

26 upvotes · 7 comments

Ancient Sumerian tablet reveals forgotten myth of storm god Iškur's captivity in the netherworld, which dates to about 2400 BCE.

r/Sumer icon

r/Sumer

•

1d ago

Ancient Sumerian tablet reveals forgotten myth of storm god Iškur's captivity in the netherworld, which dates to about 2400 BCE.

14 upvotes

Any Examples of or Literature on Aggressive Magic?

r/Sumer icon

r/Sumer

•

2d ago

Any Examples of or Literature on Aggressive Magic?

3 upvotes · 2 comments

Theodore bar Konai was the last writer to mention Gilgamesh as Gmigmos/Gligmos in his 'Book of Scholia' in 8th Century CE, he describes him as a king of Ur.

r/Sumer icon

r/Sumer

•

59m ago

Theodore bar Konai was the last writer to mention Gilgamesh as Gmigmos/Gligmos in his 'Book of Scholia' in 8th Century CE, he describes him as a king of Ur.

2 upvotes · 3 comments

Spiritual Warfare and Protection

r/Sumer icon

r/Sumer

•

3d ago

Spiritual Warfare and Protection

5 comments

View Post in

Tiếng Việt

Português (Brasil)

日本語

हिन्दी

Français

Русский

Top Posts

Reddit

reReddit: Top posts of September 20, 2021

Reddit
reReddit: Top posts of September 2021
Reddit
reReddit: Top posts of 2021
Reddit Rules
Privacy Policy
User Agreement
Your Privacy Choices
Accessibility
Reddit, Inc. © 2025. All rights reserved.Skip to main content
Mesopotamian Gods Enlil Enki - Reddit Search!

Open menu
Mesopotamian Gods Enlil Enki

Clear search
Ask
Log In

Expand user menu

Posts
Communities
Comments
Media
People

forward
back

Relevance

All time
A bone chilling conspiracy I read
r/Sumer icon
r/Sumer

.

2y ago
A bone chilling conspiracy I read
There is no animosity, conflict, or jealousy between Enlil and Enki in Mesopotamian Religion, nor is there a usurpation of devotion and worship
23 votes·31 comments
Enki and Enlil
r/conspiracy icon
r/conspiracy

.

8y ago

Enki and Enlil

Enki loved his children, but Enlil did not (for various, conflictual reasons) and decided to allow them to be destroyed by a future cataclysm.

69 votes·70 comments

Mesopotamian Pantheon Concept Minor gods for Anu and Enlil

r/AgeofMythology icon

r/AgeofMythology

.

2mo ago

Mesopotamian Pantheon Concept Minor gods for Anu and Enlil

what are the golden bulls that are referred to in many of the slides?

29 votes·6 comments

Mesopotamian Pantheon Concept Minor gods for Anu and Enlil

Can anyone help name these deities / their time period?

r/Mesopotamia icon

r/Mesopotamia

.

4y ago

Can anyone help name these deities / their time period?

The wide eye figures are likely not gods, they are votives from the temple of Eshnunna and date to about 2900-2350 BCE.

24 votes·25 comments

Can anyone help name these deities / their time period?

Enlil and Enki

r/Sumer icon

r/Sumer

.

4y ago

Enlil and Enki

Humanity multiplies and their presence becomes a nuisance to the King of the Gods, called Enlil in Sumerian and Ellil in Akkadian.

53 votes·149 comments

Why did Enki save humanity?

r/MesopotamianMythology icon

r/MesopotamianMythology

.

2mo ago

Why did Enki save humanity?

It seems what Enki was doing was primarily restoring order to the universe, although the other gods (esp Aruru/Mami) openly regret and weep over their actions so he likely also felt regret and sorrow.

90 votes·10 comments

Why did Enki save humanity?

Gilgamesh and Enkidu. The Heroes of Mesopotamia

r/HeroForgeMinis icon

r/HeroForgeMinis

.

2y ago

Gilgamesh and Enkidu. The Heroes of Mesopotamia

Cool these guys are from the oldest story known to man

186 votes·25 comments

Gilgamesh and Enkidu. The Heroes of Mesopotamia

Is praying to Enki "taboo" or "blasphemy", thoughts on modern man praying to ancient Sumerian gods?

r/Sumer icon

r/Sumer

.

5y ago

Is praying to Enki "taboo" or "blasphemy", thoughts on modern man praying to ancient Sumerian gods?

Some would argue that Enki and Enlil are the gods of the Bible, sometimes acting in opposition to each other, or as a duopoly.

42 votes·35 comments

2026 Mesopotamian & Egyptian Reading Schedule

r/AYearOfMythology icon

r/AYearOfMythology

.

22d ago

2026 Mesopotamian & Egyptian Reading Schedule

As voted on by the community, we will be reading through both Mesopotamian and Egyptian mythologies in 2026.

49 votes·12 comments

The Connection Between Lucifer/Satan, Enki, and Prometheus - A Single Entity?

r/mythology icon

r/mythology

.

3y ago

The Connection Between Lucifer/Satan, Enki, and Prometheus - A Single Entity?

In Egyptian mythology, the god Thoth is said to have given the gift of writing and knowledge to humans.

71 votes·90 comments

TIL that in Sumerian mythology, the god Enki was believed to have created the Tigris and Euphrates rivers by masturbating and ejaculating into their empty riverbeds.

r/todayilearned icon

r/todayilearned

.

6y ago

TIL that in Sumerian mythology, the god Enki was believed to have created the Tigris

and Euphrates rivers by masturbating and ejaculating into their empty riverbeds.
Sumerians: Oh, great Enki, we need a river, possibly two...! Enki: I hear your prayers,
and I will provide...

147 votes·23 comments

Enlil worship?

r/Sumer icon

r/Sumer

.

5y ago

Enlil worship?

Enlil is the god of the holy Bible, grandfather to Inanna, brother to Enki, Zeus, Baal, Bel,
YWHY, Molek, Jehovah, Zohar, Ishi, El, Allah, Keb Ishkur.

6 votes·10 comments

Enki sacred number?

r/Sumer icon

r/Sumer

.

4y ago

Enki sacred number?

This arrangement is probably based on the relative rank of the deities in question: Enlil
was the King of the Gods

15 votes·4 comments

Gods, goddesses and figures of Mesopotamian mythology - A request from

u/EyesThatShine223

r/Al_Forge icon

r/Al_Forge

.

2mo ago

Gods, goddesses and figures of Mesopotamian mythology - A request from

u/EyesThatShine223

Wonderful! I especially like the constellations in the skies. ☺

7 votes·5 comments

<https://www.reddit.com/search/?q=Mesopotamian+Gods+Enlil+Enki&cld=fbf60502-994a-4667-91f8-6e920b585dfd&ild=e1d78dfd-c3d7-479e-a288-c1f081f30cc3>

Ancient Mesopotamian Gods and Goddesses

Main menu

Home

About the project

List of deities

An

Anšar and Kišar

Anunna

Asalluhi

Aya
Baba
Dagan
Damu
Enki
Enlil
Ereškigal
Erra
Geštinanna
Girra
Gula/Ninkarrak
Haya
Igigi
Inana/Ištar
Iškur
Ištaran
Lugalirra and Meslamtaea
Marduk
Mother Goddess
Nabu
Namma
Nanna/Suen
Nergal
Nidaba
Ninazu
Ningišzida
Ninisinna
Ninlil
Ninsianna
Ninsumun
Numušda
Nuska
Pabilsag
Papsukkal
Šala
Tašmetu
Tiamat
Utu
Zababa
Mesopotamian history
Technical terms
Bibliography
Contact
Credits & copyright
[Home](#) » [List of deities](#) » Enlil

Enlil/Elil (god)

Enlil was one of the supreme deities of the Mesopotamian pantheon. He decreed the fates, his command could not be altered, and he was the god who granted kingship. His temple, é-kur, the "Mountain House," was located in the city of Nippur, the religious centre of Mesopotamia up until the second millennium BCE. His temple was the most important temple in all of southern Mesopotamia.

Functions

There has been much debate concerning the writing, etymology, and hence meaning of Enlil's name. These elements are important to discuss because they also relate to an analysis of this deity's functions. The writing and reading of this deity's name is not certain (see below), and even if we do read den-líl, the translation of "líl" is contentious. The Sumerian word "líl", whose Akkadian equivalent is zaqīqu, means "ghost, phantom, haunted" (Michalowski 1989: 98; Tinney 1996: 129-30; Michalowski 1998) but a translation of Enlil's name as "Lord ghost" makes little sense in the context of his mythological attestations. The interpretation of líl as "wind" is apparently a secondary development of the first millennium BCE (Tinney 1996: 129), which has led to an interpretation of Enlil's name as "Lord Wind" or "Lord Air" (e.g., Jacobsen 1989). This interpretation has led some scholars to reconstruct a vertically ordered cosmology that consisted of the gods An (heavens), Enlil (atmosphere), and Enki (earth), but this remains very problematic. Other scholars make reference to Enlil as the "Lord of the Air", when he is seen acting in co-ordination with the storms and winds, e.g., Enlil "the roaring storm" (The Cursing of Agade, ETCSL 1.5.1: 151). There are issues, however, with both ideas, the vertical ordering of Mesopotamian pantheon is rather simplistic, and the references to Enlil as a storm are usually in the context of wider destruction, where the storm could be apposite imagery for Enlil as a powerful, devastating god rather than as a specific "storm deity", e.g., The Lament for Sumer and Urim, ETCSL 2.2.3.

Without question Enlil, with An and Enki, form the supreme Mesopotamian triad of deities (Nötscher 1938: 382-387). Moreover, Enlil's prominence and power can be seen in his titles and epithets: "The Great Mountain" (ETCSL 1.1.3: 3), "King of all the lands" (Vase Inscription of Lugalzagesi (ca. 2370 BCE) (Wang 2011: 134), "Father of the black headed people" (The Lament for Nibru, ETCSL 2.2.4: 134) "Father of the gods", (The death of Gilgameš, ETCSL 1.8.13: 12), and "Nunamnir", "The well respected" (An Adab to Enlil for Šulgi, ETCSL 2.4.2.07: 2), the latter being Enlil's name that is only mentioned in literary and religious texts. Moreover, Enlil's position as a supreme deity was abstracted to the concept of ellilūtu, "Enlilship", a term applied to others, both human and heavenly, who held paramount authority.

Enlil's role in the mythology of Mesopotamia is based on his power and authority, and as such he can create and destroy. Enlil is described as the "decreer of fates" (A praise poem of Šulgi (2094-2047 BCE), ETCSL 2.4.2.24: 72), and in the Akkadian Anzu myth Enlil holds the tablet of destinies, the possessor of which commands the world (Foster 2005: 555-578). It is Enlil who grants kingship to the rulers of Mesopotamia, e.g., on the Vase Inscription of Lugalzagesi, Enlil gave the nam-lugal-kalam-ma "kingship of the

land" to Lugalzagesi (Wang 2011: 145), "Enlil ... bestowed kingship on me (Ur-Namma (2112-2095 BCE)" (Ur-Namma the Canal digger, ETCSL 2.4.1.4: 12). Enlil's command is said to be unalterable, once he had made a decision, there was no way of changing it (The Lament for Urim, ETCSL 2.2.2), although he did have to revise his decision to destroy mankind through the flood which is told in the Atra-hasīs myth (Foster 2005: 227-281) and the flood tablet of the Gilgameš epic (George 2003: 703-725). In addition, Enlil was a provider, and as such he was declared the "Lord of abundance" in a hymn for Šu-Suen (2037-2029 BCE) (ETCSL 2.4.4.a: 20-21). However, Enlil could also take such plenty away and devastate the land, e.g., in The Lament for Urim, he is said to have "brought the storm of abundance away", to have "annihilated the land, silenced the city" (ETCSL 2.2.2), and destroyed their houses and demolished their walls Enki and the World Order (ETCSL 1.1.3: 245).

Some Sumerian myths narrate how other gods visited Enlil to give him the "first-fruit offerings", e.g., Nanna (Nanna-Suen's Journey to Nibru, ETCSL 1.5.1). This should be interpreted as a gesture of deference and acknowledgement of Enlil's highest authority.

In the Akkadian literature Enlil's almighty but malevolent nature is often portrayed. In one devotional poem Enlil is described as "king of heaven and the netherworld...whose command no god can set aside...the lord of destinies ... the nominator of kings" (Foster 2005: 653), but other poems are specifically aimed to ease his anger (e.g., Foster 2005: 656), and his devastating side is clear in the myth of Atra-hasīs, where it is Enlil who sends the drought, the plague, the flood (Foster 2005: 227-281).

Divine Genealogy and Syncretisms

Enlil is considered in most traditions to be the first-born son of An (Vase Inscription of Lugalzagesi, Wang 2011: 134), and brother of the goddess Aruru (Enmerkar and En-suhgir-ana, ETCSL 1.8.2.4: 395). The god list AN = Anum, however, lists him as a descendant of Enki and Ninkī.

Enlil's wife is Ninlil (ETCSL 1.2.1), and his sons include Ninurta (Ninurta's return to Nibru, ETCSL 1.6.1: 1), Ningirsu (Gudea Cylinder A and B, ETCSL 2.1.7: 966), Nanna (Nanna-Suen's journey to Nibru ETCSL 1.5.1: 10) and Namtar. Other deities, however, are also described as his children, e.g., Nergal (Enlil and Ninlil, ETCSL 1.2.1: 90), Ninazu (Enlil and Ninlil, ETCSL 1.2.1: 116), Inana (Inana's descent to the Nether World, ETCSL 1.4.1: 43), Utu (A hymn to Utu, ETCSL 4.32.2: 24), and Iškur (Enmerkar and the Lord of Aratta, ETCSL 1.8.2.3: 542-543). In another tradition Sud, the goddess of Šuruppak (a city-state in southern Mesopotamia), is equated with Ninlil, and made the wife of Enlil, possibly as a mythological explanation for the absorption of Šuruppak into the pantheon of Nippur (Enlil and Sud, ETCSL 1.2.2; Black et al. 2004: 106-112).

Enlil's vizier and messenger was Nusku (Enlil and Ninlil, ETCSL 1.2.1).

Cult Places

The main sanctuary of Enlil was the é-kur "Mountain house" at Nippur, in central

southern Mesopotamia, and this temple is described in the Sumerian Hymn to the Ekur (ETCSL 4.80.4). This sanctuary dates at least to the Akkadian period (George 1993: 116), and next to it stood the temple tower (ziggurat), the *dur-an-ki* "bond of heaven and earth", built by Ur-Namma (Sallaberger 1999: 137). The *é-kur* was rebuilt/refurbished a number of times, e.g., in the second millennium by Kadašman-Enlil I/II (1374-1360 or 1263-1255 BCE) of the Kassite dynasty, and in the 1st millennium Esarhaddon of Assyria (680-669 BCE) and Nebuchadnezzar II of Babylon (604-562 BCE) (George 1993: 116).

Enlil was also worshipped in other cities, e.g., a ziggurat for Enlil in Assur built by Šamši-Adad I (1813-1781 BCE) (Lamprichs 1997: 226), an Old Babylonian temple to Enlil in Babylon (Klengel-Brandt 1997: 254), a ziggurat and temple quarter dedicated to Enlil at Dur-Kurigalzu (in southern Mesopotamia, modern 'Aqar Quf), which was the capital of the Kassite dynasty (Kühne 1997: 156), and Leick suggests a temple to Enlil outside of Mesopotamia in Elam (Leick_1999: 46).

Time Periods Attested

In the 4th millennium the combination of signs later used to write the name Enlil (see below for discussion) has been suggested to act only as a toponym, and refer to the city of Nippur (Englund 1998: 72-76 and Wang 2011: 41-59), but this understanding remains highly contested. This sequence of signs appears on the Late Uruk Archaic City List, Archaic city seal impressions, and various administrative documents. Wang, who has produced the most recent study of this subject, proposes that the combination of signs used to write the toponym for Nippur came to be a writing for the deity Enlil at about the time of Late Uruk – Early Dynastic Period transition (ca. 3200-2800 BCE). Wang suggests that the deity Enlil might have come to be worshipped at Nippur at this time, and subsequently taken the writing of the toponym for the writing for his divine name (Wang 2011: 245).

From the Early Dynastic (2900-2350 BCE) through Ur III (2112-2004 BCE) periods Enlil appears among the first of the listed deities on the various God Lists (Edzard 1965: 60). There are instances of personal names composed with Enlil, offering lists mentioning him, and his own temple officials. In the Early Dynastic literature and the *Zá-mí*, "praise" hymns from Abu Salabikh (near Nippur in southern Mesopotamia) Enlil is already supreme among the gods, (Wang 2011: 98-100; Biggs 1974: 45-46) and on the Vase Inscription of Lugalzagesi, Enlil is titled *lugal-kur-kur-ra* "King of all the lands" (Wang 2011: 234-235).

It is from the Akkadian period (ca. 2300-2150 BCE) that we have the first definitive evidence for the *é-kur*, which was built by Šar-kali-šarri (2175-2150 BCE), and in the Ur III period, Ur-Namma builds the ziggurat for Enlil (see above). Enlil is paramount during the Ur III period, he regularly appears as the supreme and powerful deity in the Year Names of the period, and he is the major recipient of those offerings made at Nippur and administered at Puzriš-Dagan (ancient Drehem – the administrative hub of Ur III period, located south of Nippur) (Sallaberger 1999: 137). Additionally, Enlil is frequently

attested in the royal inscriptions of the period (Frayne 1997), and in the literature the Ur III kings are called the sons of Enlil, e.g., Šulgi in The debate between Bird and Fish, ETCSL 5.3.5: 146.

Iddin-Dagan (1974–1954 BCE) and Išme-Dagan (1953–1935 BCE), kings of Isin, frequently exalt Enlil as their "principal deity" (ETCSL 2.5.4.01: 46), and even as their father (ETCSL 2.5.4.02: 29). Moreover, his cult at Nippur receives offerings throughout the Isin-Larsa period (Sigrist 1980). Roughly contemporary with these southern Mesopotamian kings, Šamši-Adad I (ca. 1808-1776 BCE) of Assyria builds a temple for Enlil at Aššur (Lamprichs 1997: 226).

With the ascendancy of Babylon in the second millennium, Enlil begins to lose prominence to the ever more powerful and important Marduk, the city-deity of Babylon. Even prior to this, however, the Anzu myth relates the ascendancy of Ninurta at the expense of his father Enlil (and in a different tradition it is Ningirsu of Lagash, who, being conflated with Ninurta, comes to prominence). Enlil does, however, remain a significant deity throughout the second millennium. In the Old Babylonian period he continues to receive offerings at Nippur (Van de Mieroop 2005: 80), appear in personal names e.g., Enlil-ipuš (Charpin 2010: 14), and is even considered to have granted Hammurabi (1792-1750 BCE) victory over Rim-Sin I of Larsa (1822-1763 BCE) (Van de Mieroop 2005: 38). In the Lawcode of Hammurabi, the King is said to have been chosen by Enlil (Van de Mieroop 2005: 82), and even when Marduk's rise to power is described, he is said to have been given 'enlilship' over the people by Enlil and An.

The rise of Marduk at the expense of Enlil is still complicated and poorly understood (Sommerfeld 1982). It is perhaps best known from the Creation Epic, Enūma Eliš, where it is only Marduk who dares to confront and then defeat the enemy Tiamat, an act which elevates him to the head of the pantheon. This myth has been thought by some to have been composed at the time of Kassite dynasty of Mesopotamia which was based at Babylonia, and to act as a metaphor/explanation for the supremacy of Babylon, but whenever this epic was composed Enlil remained important enough to the Kassites for them to build a new temple quarter for him at Babylon, and for him to appear in royal names of the dynasty, suggesting a personal devotion of even the Kassite rulers to this great god.

In the first millennium the great gods Aššur, Marduk and Nabu were supreme, but Enlil's power was clearly remembered for even they were referred to as the "Assyrian Enlil" or the "Enlil of the gods" (Edzard 1965: 61).

Iconography

Enlil is regularly represented wearing a horned helmet (Edzard 1965: 61).

Name and Spellings

As mentioned, the writing of the name of Enlil is uncertain when not written syllabically. The primary issue concerns the difficult palaeography of the 4th and 3rd millennium,

because while the initial sign of the name of Enlil is agreed: EN; the final sign is problematic as it is not standardised in the ancient palaeography or in its reading by modern scholars (for a discussion of these issues see Edzard 2003, Englund 1998: 72-76; Englund 2011; Jacobsen 1989; Steinkeller 1989: 114 n.36; Steinkeller 2010; Wang 2011). The matter is even more confused as the reading of the signs is considered significant to an understanding of the etymology and function of Enlil (see above).

By the later third millennium the second sign is written with the sign which is read líl, and in the Akkadian syllabic spellings Enlil's name becomes Ellil, due to the assimilation of the /n/ and /l/ to a doubled form /ll/.

Enlil's name could also be written by the cuneiform sign for the number "50". In literary texts, Enlil also had the name Nunamnir, possibly meaning "he who is respected" (Edzard 1965: 60).

Written forms:

den-líl, d50, dnu-nam-nir

Normalized forms:

Enlil, Ellil; Nunamnir (literary texts); Illinos (Greek)

Enlil in Online Corpora

The Cuneiform Digital Library Initiative

The Electronic Text Corpus of Sumerian Royal Inscriptions

The Electronic Text Corpus of Sumerian Literature

The Corpus of Ancient Mesopotamian Scholarship

References

Edzard 2003, "Enlil, Vater der Götter".

Englund 2011, "Notes on KIDa".

Jacobsen 1989, "The líl of dEn-líl".

Michalowski 1998 "The unbearable lightness of Enlil".

Nötscher 1938, "Enlil".

Sigrist 1980, "Offrandes aux dieux à Nippur".

Sommerfeld 1982, Der Aufstieg Marduks.

Steinkeller 1989, "On rulers, priests and sacred marriage".

Steinkeller 2010, "More on the archaic writing of the name Enlil/Nippur".

Wang 2011, The Metamorphosis of Enlil.

Adam Stone

Adam Stone, 'Enlil/Ellil (god)', Ancient Mesopotamian Gods and Goddesses, Oracc and the UK Higher Education Academy, 2019

[<http://oracc.museum.upenn.edu/amgg/listofdeities/enlil/>]

Back to top ^^

Released under a Creative Commons Attribution Share-Alike license 3.0, 2011.Ancient

Mesopotamian Gods and Goddesses

[Main menu](#)

[Home](#)

[About the project](#)

[List of deities](#)

[An](#)

[Anšar and Kišar](#)

[Anunna](#)

[Asalluhi](#)

[Aya](#)

[Baba](#)

[Dagan](#)

[Damu](#)

[Enki](#)

[Enlil](#)

[Ereškigal](#)

[Erra](#)

[Geštinanna](#)

[Girra](#)

[Gula/Ninkarrak](#)

[Haya](#)

[Igigi](#)

[Inana/Ištar](#)

[Iškur](#)

[Ištaran](#)

[Lugalirra and Meslamtaea](#)

[Marduk](#)

[Mother Goddess](#)

[Nabu](#)

[Namma](#)

[Nanna/Suen](#)

[Nergal](#)

[Nidaba](#)

[Ninazu](#)

[Ningišzida](#)

[Ninisinna](#)

[Ninlil](#)

[Ninsianna](#)

[Ninsumun](#)

[Numušda](#)

[Nuska](#)

[Pabilsag](#)

[Papsukkal](#)

[Šala](#)

[Tašmetu](#)

Tiamat

Utu

Zababa

Mesopotamian history

Technical terms

Bibliography

Contact

Credits & copyright

[Home](#) » [List of deities](#) » Enki

Enki/Ea (god)

Mischievous god of wisdom, magic and incantations who resides in the ocean under the earth.

Functions

Greenstone cylinder seal TT of the scribe Adda, showing Enki depicted with a flowing stream full of fish; c.2300-2200 BCE. Enki's two-faced minister Isimu stands to his right. (BM 89115). © The Trustees of the British Museum. [View large image on the British Museum's website.](#)

Cylinder seal TT showing Enki seated on a throne, wearing a horned headdress with a flowing stream full of fish; 2250 BCE (BM 103317). © The Trustees of the British Museum. [View large image on the British Museum's website.](#)

Limestone wall relief featuring a fish-cloaked apkallu sage TT , from the temple of Ninurta in Kalhu, Assyria; 9th century BCE. (BM 124573). © The Trustees of the British Museum. [View large image on the British Museum's website.](#)

Babylonian limestone kudurru TT depicting a turtle, which was a symbol of Enki; 1125BC-1100 BCE (BM 102485). © The Trustees of the British Museum. [View large image on the British Museum's website.](#)

Lord of the abzu

The god Ea (whose Sumerian equivalent was Enki) is one of the three most powerful gods in the Mesopotamian pantheon, along with Anu and Enlil. He resides in the ocean underneath the earth called the abzu (Akkadian *apsû*), which was an important place in Mesopotamian cosmic geography. For example, the city of Babylon was said to have been built on top of the abzu.

Sumerian texts about Enki often include overtly sexual portrayals of his virile masculinity. In particular, there is a metaphorical link between the life-giving properties of the god's semen and the animating nature of fresh water from the abzu. Until recently,

however, many of the more explicit details have been suppressed in modern translations (see Cooper 1989; Dickson 2007).

Incantations, wisdom and cleaners

Ea has associations with wisdom, magic and incantations. He was a favourite god amongst diviners 𒂗𒍪 (bārû) and exorcist priests 𒂗𒍪 (ašipū) as he is the ultimate source of all ritual knowledge used by exorcists to avert and expel evil. Ea was patron of the arts and crafts, and all other achievements of civilization. His connection with water meant that Ea was also the patron deity of cleaners (Foster 2005: 151-152).

Creator and protector of humanity

Ea is the creator and protector of humanity in the Babylonian flood myth Atra-hasīs and the Epic of Gilgameš. He hatched a plan to create humans out of clay so that they could perform work for the gods. But the supreme god Enlil attempted to destroy Ea's newly created humans with a devastating flood, because their never-ending noise prevented him from sleeping. But clever Ea foresaw Enlil's plan; he instructed a sage 𒂗𒍪 named Atrahasis to build an ark so that humanity could escape the destruction.

In the myth Adapa and the South Wind, Ea helps humanity keep the gift of magic and incantations by preventing Adapa from becoming immortal (Foster 2005: 525-530; Izre'el 2001; Michalowski 1980).

Ea's creatures

Ea was served by his minister, the two-faced god Isimu/Akkadian Usmû (pictured to Enki's right in Image 1). Other mythical creatures also dwelt in the abzu with Ea, including the seven mythical sages 𒂗𒍪 (apkallū) who were created for the purpose of teaching wisdom to humanity.

Divine Genealogy and Syncretisms

Enki was the son of the god An, or of the goddess Nammu (Kramer 1979: 28-29, 43) and a twin brother of Adad. It is unclear when he was merged with the god Ea, whose name first appears in the 24th century BCE (Edzard 1965: 56). His wife was Damgalnunna/ Damkina and their offspring were the gods Marduk, Asarluhi and Enbilulu, the goddess Nanše and the sage Adapa (Bottéro 2002: 234; Black and Green 1998: 75).

Enki also had sexual encounters with other goddesses, particularly in the Sumerian myth Enki and Ninhursanga (ETCSL 1.1.1). Ninhursanga gives birth to the goddess Ninmu after sexual relations with Enki. Later in the myth Enki becomes gravely ill and Ninhursanga then gives birth to eight healing deities in order to cure him. Enki then fathered the goddess Ninkurra with his daughter Ninmu, and the goddess Uttu with his granddaughter Ninkurra (Kramer and Maier 1989: 22-30).

Cult Place(s)

Enki is associated with the city of Eridu on the southern Mesopotamia. Enki's temple

was E-abzu (house of the abzu), which was also known as E-engur-ra (house of the subterranean water) or E-unir (Foster 2005: 643-644).

Time Periods Attested

The first attestations of the god Enki date to the Early Dynastic IIIa period, where he is mentioned in the texts from Fara. As late as the third century BCE he appears as the god Kronos in a Greek text attributed to the Babylonian priest Berossus (Bēl-rē'ûšunu) (Kramer and Maier 1989: 10).

Enki's role in making Mesopotamian lands fertile and in civilizing its cities is recounted in important Sumerian literary texts from the second millennium BCE. Enki and Ninhursanga (ETCSL 1.1.1) describes Enki's role in transformed the land around the salty marshes land of Tilmun (near to Southern Mesopotamia) into fertile, economically productive ground using sweet water from the abzu (Bottéro 2002: 235-6). Enki and Inana (ETCSL 1.3.1) tells of a fight for power between Enki and Inana, the goddess of sex and war. Inana gets Enki drunk in order to steal the powers of civilization from him (Black and Green 1998: 76; Kramer and Maier 1989: 15-16; 57-68). Enki's role as a creator of the world is described in Enki and the World Order (ETCSL 1.1.3), and his creator aspect becomes an increasingly prominent in later literature, a phenomenon that Frymer-Kensky (1992: 70-90) has called the "marginalization of goddesses".

Later in the second millennium, rituals and prayers to prevent and remove evil frequently invoked Ea, Šamaš and Marduk as a group. Ea generally provided the spell, Marduk oversaw its implementation and Šamaš provided purification (Foster 2005: 645). Ea also features centrally in a series of royal "bath house: rituals that aimed to restore the king's purity after ominous celestial events. An exorcist recited incantations to the gods on the king's behalf, whilst the king himself bathed to wash away evil. (Robson 2010a; Foster 2005: 643-644).

In the Mesopotamian worldview, illnesses and strife were caused by evil demons and divine displeasure. As Ea was master of the exorcists' ritual knowledge, he often featured in first-millennium incantations performed by exorcists to remove evil or to prevent it from visiting in the first place (examples in Foster 2005: 954-992). In one Neo-Assyrian prayer against evil from the city of Huzirina, a man named Banitu-tereš asks Ea to remove the "evil of ominous conditions (and) bad, unfavourable signs" that are present in his house because he is "constantly terrified" of what will happen (STT 1, 67). Prayers for success in divination and protection of kings also invoked Ea.

Iconography

Ea is depicted in Mesopotamian art as a bearded god who wears a horned cap and long robes. Cylinder seals TT often picture him surrounded by a flowing stream with fish swimming inside it representing the subterranean waters of the abzu [Images 1 & 2]. Others depict him inside his underwater home in the abzu, or his E-abzu shrine. (Black and Green 1998: 76; Kramer and Maier 1989: 121-123).

Wall reliefs from Ninurta's temple in the Neo-Assyrian city of Kalhu showing figures cloaked in the skin of a fish were (incorrectly) assumed to be representations of Ea during the early twentieth century. These images actually represent the apkallu sages that dwelt in the abzu with Ea, who sometimes took a form that was half-man and half-fish [Image 3].

Ea's symbols include a curved sceptre with a ram's head, a goat-fish TT and a turtle [image 4] (Black and Green 1998: 179). The Sumerian poem Ninurta and the Turtle (ETCSL 1.6.3) describes how Enki created a turtle from the clay of the abzu to help him recover the stolen tablet of destinies, which controls humanity's future. The tablet was stolen by an evil bird-like demon named Anzu, but the hero Ninurta won it back. Ninurta, however, decided to keep it for himself rather than return it to Enki. Yet the ever-cunning Enki thwarted Ninurta's ambitions by creating a turtle that grabbed Ninurta by the heel, dug a pit with its claws and dragged the overambitious hero into it. Though the story is incomplete, presumably the tablet was returned to Enki, and Ninurta was taught a valuable lesson regarding the corrupting nature of power.

Name and Spellings

Enki is spelled in Sumerian as den-ki or dam-an-ki. In Akkadian, Ea's name is commonly spelled dE2.A but it is unclear to which language this name belonged originally (Edzard 1965: 56). In literary texts, Enki/Ea was sometimes known by the alternative names Nudimmud or Niššiku, the latter originally being a Semitic epithet TT (nas(s)iku "prince") that was then reinterpreted as a pseudo-logogram TT dnin-ši-kù (Cavigneaux and Krebernik 1998-2001a: 590). He had a number of epithets TT , including 'stag of the abzu' (Black and Green 1998: 75) and 'little Enlil' (Foster 2005: 643-644).

Written forms:

Enki: EN.KI-GA.KAM2; d40; d60; dEN.KI; dIDIM, dnu-dím-mud, dnin-ši-kù

Ea: dé-a

Normalized forms:

Enki, Enkig, Nudimmud, Niššiku, Ea

Enki/Ea in Online Corpora

Enki

The Cuneiform Digital Library Initiative

Electronic Text Corpus of Sumerian Literature

The Electronic Text Corpus of Sumerian Royal Inscriptions

The Corpus of Ancient Mesopotamian Scholarship

Ea

The Cuneiform Digital Library Initiative

The Corpus of Ancient Mesopotamian Scholarship

References and further reading

Bottéro 2002 "Intelligence and the technical function of power".

Cavigneaux and Krebern timer 1998-2001a, "Niššiku".

Cooper 1989, "Enki's member".

Dickson 2007, "Enki and Ninhursag".

Galter 1983, Der Gott Ea/Enki.

Izre'el 2001, Adapa and the South Wind.

Kramer and Maier 1989, Myths of Enki.

Michalowski 1980, "Adapa and the ritual process".

Ruth Horry

Ruth Horry, 'Enki/Ea (god)', Ancient Mesopotamian Gods and Goddesses, Oracc and the UK Higher Education Academy, 2019

[<http://oracc.museum.upenn.edu/amgg/listofdeities/enki/>]

Back to top ^^

Released under a Creative Commons Attribution Share-Alike license 3.0, 2011.

http://fourth-reich666.angelfire.com/communism_vs_socialism.html

5 captures

21 May 2016 - 12 Feb 2017

Apr May Jun

21

2015 2016 2017

About this capture

Communism vs. Socialism

I wrote this in a very short period of time but it contains some key points. I felt it is an important subject to touch on. Remember, Socialist is in National Socialist for a reason...

"As National socialists we see our programme in our flag. In red we see the social thoughts of the movement, in white the nationalist thoughts, in the hooked-cross the mission of fighting for the victory of Aryan man and at the same time the victory of the concept of creative work" – Adolf Hitler

Even though this topic has been touched on again and again, people still confuse the two. The narrow this subject down, Communism is a Jewish invention, communism did not just begin with Karl Marx either, it has always been within the Eternal Jews' for thousands of years, while on the other side, Socialism is a gentile ideology.

"This is our calling, that we shall become the templars of this Grail, gird the sword round our loins for its sake and stake our lives joyfully in the last, holy war which will be followed by the thousand-year reign of freedom."

No, the above quote was not one of Adolf Hitler's, but rather that of Karl Marx's. And note by "we", the term meant is the jews.

That essentially the main difference between them, Communism requires a Jewish run state, Socialism must have a Gentile run state, and for it to work perfectly, this state must be of a satanic essence. "If we are socialists, then we must definitely be anti-semites" - Adolf Hiler

Secondly, Socialism must come from within the soul, not just something you do because you have to, like in communism. "Why need we trouble to socialize banks and factories? We socialize human beings" – Hitler.

Socialism at its core is team work, on a much larger scale, communism is, pffftt, give the ball to the captain and only the captain and no one else gets anything but the captain. This is the same with the also jewish capitalist system. One must know that if you are anti-communist, you are anti-capitalist.

"What does the Jew have to do with socialism? Socialism has to do with labor. When did one ever see him working instead of plundering, stealing and living from the sweat of others? As socialists we are opponents of the Jews because we see in the Hebrews the incarnation of capitalism, of the misuse of the nation's goods." – Joseph Goebels
"

I can love Germany and hate capitalism. Not only can I, I must. Only the annihilation of a system of exploitation carries with it the core of the rebirth of our people."- Goebels

Below are some of the points from the Nazi Manifesto, which are the clear lines for true gentile socialism. Also note, in true socialism, those who are able and capable to work must work, as they are keeping in mind their brethren.

9. All citizens of the State shall be equal as regards rights and duties.

10. The first duty of every citizen must be to work mentally or physically. The activities of the individual may not clash with the interests of the whole, but must proceed within the frame of the community and be for the general good.

Therefore we demand:

11. That all unearned income, and all income that does not arise from work, be abolished.

12. Since every war imposes on the people fearful sacrifices in life and property, all personal profit arising from the war must be regarded as a crime against the people. We therefore demand the total confiscation of all war profits whether in assets or material.

13. We demand the nationalization of businesses which have been organized into cartels.

14. We demand that all the profits from wholesale trade shall be shared out.

15. We demand extensive development of provision for old age.

16. We demand the creation and maintenance of a healthy middle-class, the immediate communalization of department stores which will be rented cheaply to small businessmen, and that preference shall be given to small businessmen for provision of

supplies needed by the State, the provinces and municipalities.

17. We demand a land reform in accordance with our national requirements, and the enactment of a law to confiscate from the owners without compensation any land needed for the common purpose. The abolition of ground rents, and the prohibition of all speculation in land.

Now, to compare.

1. In a communist state, everyone will be paid equally, but, some people are just a bit more equal than others, and those who were less equal were, umm, starving, and those who were reluctant to work , were, umm, killed... So much for peace, land and bread Mr. Lennin...

2. Communism forced Nationalisation and collectivisation of all land, enterprise and property, while National Socialism required only land and enterprise for the common purpose and not for greed.

“We must “find and travel the road from individualism to socialism without revolution” – Adolf Hitler.

Only large department stores were taken, and were equally shared to store owners. That is a key term as in communism, there is no such thing as store owners.

Simplified, here are the points:

- o Land + expansion
- o Only a "member of the race" can be a citizen.
- o Anti-semitism - No Jew can be a member of the race.
- o Anti-foreigner - only citizens can live in Germany.
- o Everyone who can work must work
- o Abolition of unearned income - "no rent-slavery".
- o Nationalisation of some industry (namely department store and stores for the good of the people”
- o Divison of profits
- o Extension of old age welfare.
- o Land reform
- o Education
- o Protection of mother and child by outlawing child labour.
- o Formation a national army.
- o Duty of the state to provide for its volk.
- o Duty of individuals to the state

Those above are all attributes of a socialist stateToday is: 2025-12-26

[Sign In](#)[Subscribe](#)[Why Subscribe?](#)

[Main menu](#)

[News](#)

[Origins](#)

History
Artifacts
Myths
Places
Unexplained
Weird Facts
Premium
Free Virtual Tour
SHOP
Ancient Origins
Breaking news
Home

Artifacts-Ancient Writings

Enochian: The Mysterious Lost Language of Angels

The painting of the three orders of the Angelic Hierarchy in all their glory: "Assumption of the Virgin" by Botticini, 1475

Bryan Hill

Bryan Hill

August

09

/ 2024

Getting your audio player ready...

Enochian is a mysterious language that 16th century occultists John Dee and Edward Kelley recorded in their private journals. They claimed this 'celestial speech' allowed magicians and occultists to communicate with angelic realms.

In the year 1581, occultists John Dee and Edward Kelley, claimed to have received communications from angels, who provided them with the foundations of a language with which to communicate with 'the other side'. This 'angelic' language contained its own alphabet, grammar and syntax, which they wrote down in journals. The new language was called "Enochian" and comes from John Dee's assertion that the Biblical Patriarch Enoch had been the last human to know the language.

The Enochian language entails plenty of myths and stories. The subject is deep enough for college professors to discuss and complex enough for students to seek help to handle studying it. So, let's unveil the mystery behind Enochian: is it really the 'angelic' language?

John Dee's Enochian Magick: Language of The Angels or Encrypted Spy Talk?
Ascension to the heavens in ancient mythology

John Dee, the Influential Occultist

Dr. John Dee, 1527-1609, was an occultist, mathematician, astronomer and astrologer who lived in Mort Lake, West London for most of his life. An educated man who studied

at St. John's College in Cambridge, was eventually accepted into influential circles of the ruling elite and acted as scientific advisor and confidant to Queen Elizabeth I. He is associated with coining the phrase 'British Empire'. During the early part of his life, Dee had little interest in the supernatural. Later on, he became disillusioned with science and began experimenting with magic and the occult. Dee was looking to discover lost spiritual knowledge and recover the wisdom he believed was hidden in books of antiquity. Among these books was the then-fabled Book of Enoch, which he conceived as being a book describing the magic system used by the Patriarch in the Bible.

Ten Mysterious Undeciphered Codes and Inscriptions

Queen Elizabeth I's Astronomer, John Dee (Video)

Portrait of John Dee painted during the 17th century by an unknown artist. It is taken from the National Maritime Museum at Greenwich. 1609

Portrait of John Dee painted during the 17th century by an unknown artist. It is taken from the National Maritime Museum at Greenwich. 1609 (Public domain)

Enochian, Language of Angels

The term Enochian comes from the Biblical figure Enoch, who was a source of hidden mystical knowledge and was taken up to heaven. According to Genesis 5:24, he "walked with God" and Hebrews 11:5 states that he "was taken from this life, so that he did not experience death."

From 1581 to 1585, Dee began performing a long series of magical events. In 1581, at the age of 54, Dee wrote in his personal journal that God had sent "Good Angels" to communicate directly with mankind. By 1582, he was collaborating with fellow occultist and seer Edward Kelley (1555–1597) to communicate with these angels. Hundreds of spirit conversations were recorded, including what they claimed was an angelic language called Enochian, composed of non-English letters. The Enochian Alphabet was revealed to Dr. John Dee and Edward Kelley during "scrying sessions", when various texts and tables were received from angels. Scrying is a technique used by seers, psychics, and sorcerers to foretell the future and involves gazing into a reflective surface to receive messages.

John Dee performing an experiment before Queen Elizabeth I. Oil painting by Henry Gillard Glindoni. 1913

John Dee performing an experiment before Queen Elizabeth I. Oil painting by Henry Gillard Glindoni. 1913 (Public Domain)

Magical Objects and Celestial Speech

It is documented that Dee and Kelley used certain objects such as a black obsidian mirror and a crystal ball to experience these visions. Dee acted as orator, directing prayers to God and the Archangels for 15 minutes to an hour. Then a scrying stone was placed on a table, and the angels were called to manifest themselves.

Dee and Kelly would watch the stone and record everything they saw and heard. They were told by the angels that the magic would give superhuman powers to its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that what he was doing would be of benefit to posterity and documented the information into a series of manuscripts and workbooks. He never described the language used during the sessions as “Enochian” but preferred to call it “Angelical,” the “Celestial Speech,” the “First Language of God-Christ,” and particularly “Adamical,” because he asserted it was used by Adam in the Garden of Eden to name all of God’s creatures.

Aztec mirror that passed into the possession of Elizabethan court alchemist and astrologer John Dee. Now in the collection of the British Museum

Aztec mirror that passed into the possession of Elizabethan court alchemist and astrologer John Dee. Now in the collection of the British Museum (roseandsigil/CC BY 2.0)

John Dee’s Seal of God

John Dee’s Seal of God (geni/CC BY-SA 4.0)

Enochian Alphabet

There are two different versions of the Enochian Alphabet with one script slightly different from other. The first version is found in Dee’s Manuscript, the first five Books of the Mysteries, and the second, and generally more accepted version, is in Liber Loagaeth, the latter being Kelley’s original drawings.

The script is written from right to left, and may include accents. The Enochian letters have English letter equivalents with some of the letter names pronounced as they would be in English, but many are pronounced differently.

The alphabet is used in the practice of Enochian Magic on Angelical or Enochian Keys. They were received through Edward Kelley in 1584, in Krakow, Poland. That year he wrote into his diaries a series of nineteen magical incantations. The Keys comprise 48 poetic verses and correspond to various functions within the Enochian Magic system. They are given in the original Enochian Language, and a Modern English Translation, based on John Dee’s Old English versions.

The Enochian letters are read from right to left, they have letter forms, letter names and some English equivalents. They are as written from John Dee’s Diary.

The Enochian letters are read from right to left, they have letter forms, letter names and some English equivalents. They are as written from John Dee's Diary. (Obankston/CC BY-SA 3.0)

Interpretation

Due to the loss of parts of John Dee's original manuscripts, interpretations have arisen regarding the meaning, validity, and authenticity behind the Enochian language.

Some magicians have asserted it is the oldest language in the world, predating all other human languages.

In some circles it is considered among the most powerful strains of magic and is a method of contacting intelligences from other dimensions. Detractors have pointed out that the syntax of Enochian bears a strong resemblance to English, Dee and Kelley's natural language.

Such similarities include the word *luciftias*, a term meaning "brightness," which bears a connection to Lucifer, whose name means Light Bringer." *Londoh*, the Enochian word for kingdom, might just represent Dee's connection to his royal patron, the Queen of England. Computer analysis have also shown Enochian to have a grammatical relationship to English. Texts in the *Liber Loagaeth* demonstrate phonetic features that do not appear in natural languages. The phonetic features are associated more with glossolalia, or speaking in tongues.

Necromancy: The art of conjuring the dead and communicating with them, image of John Dee and Edward Kelley. From *Astrology* (1806) by Ebenezer Sibly.

Necromancy: The art of conjuring the dead and communicating with them, image of John Dee and Edward Kelley. From *Astrology* (1806) by Ebenezer Sibly. (Public Domain)

Modern day occultists have found it difficult to reconstruct the Enochian system, although progress has been made by studying the original manuscripts found in Sir Hans Sloane collection. From these studies, various groups and authors have created a functional system of magic.

The Enochian language was picked up and popularized by occultists, such as the Hermetic Order of the Golden Dawn, Aleister Crowley, Israel Regardie and Anton LaVey, founder of the church of Satan. Many Satanists have even included Enochian Keys in their rituals, some adopting the entire language for use.

The Enochian language was also studied by U.S. rocket scientist Jack Parson of the O.T.O. In 1994 the Enochian letters were used as glyphs to operate the arc angle in the film 'Stargate', one year before the US remote viewing program, 'Stargate', was

made public.

Another aspect of modern Enochian magic is Enochian chess. It is both a game and a divination tool, derived from the original tablets of John Dee. It is a complex system that requires a strong foundation in the study of the Qabalah, Geomancy, Tarot, Alchemy, and Astrology. Many of the original items used by Dee and Kelley can be found in the British Museum in London, England.

Top image: The painting of the three orders of the Angelic Hierarchy in all their glory: "Assumption of the Virgin" by Botticini, 1475. Source: Public Domain

By Bryan Hill

Ask AI

Powered by INLINE

Which ancient sites were recently discovered?
What new discoveries are changing our view of ancient history?
Which ancient myths were inspired by real events?
How do experts tell legend from fact in old texts?
What lost technologies still puzzle researchers?
Which ancient sites were recently discovered?
What new discoveries are changing our view of ancient history?
Which ancient myths were inspired by real events?
How do experts tell legend from fact in old texts?
What lost technologies still puzzle researchers?
What lost technologies still puzzle researchers?
What new discoveries are changing our view of ancient history?
Which ancient myths were inspired by real events?
How do experts tell legend from fact in old texts?
Which ancient sites were recently discovered?
What lost technologies still puzzle researchers?
What new discoveries are changing our view of ancient history?
Which ancient myths were inspired by real events?
How do experts tell legend from fact in old texts?
Which ancient sites were recently discovered?
How do experts tell legend from fact in old texts?
What new discoveries are changing our view of ancient history?
What lost technologies still puzzle researchers?
Which ancient sites were recently discovered?
Which ancient myths were inspired by real events?
How do experts tell legend from fact in old texts?
What new discoveries are changing our view of ancient history?

What lost technologies still puzzle researchers?
Which ancient sites were recently discovered?
Which ancient myths were inspired by real events?
Ask another question...

Tags

John DeeEdward KellyEdward KelleyQueen ElizabethenochAngels

Section

Artifacts Ancient Writings News Unexplained Phenomena

Question

What was John Dee known for?

What did Edward Kelley do?

What is the origin of the word "enochian"?

Answer

John Dee was a 16th-century English polymath known for his work in mathematics, astronomy, and navigation, as well as his role as an advisor to Queen Elizabeth I. He later became deeply involved in occultism, collaborating with Edward Kelley to communicate with angels and develop the mystical Enochian language.

Edward Kelley was a 16th-century English occultist and scryer who collaborated with John Dee. He was known for his role in conducting scrying sessions with Dee, through which they claimed to receive messages from angels and the mystical Enochian language. Kelley also claimed to have discovered alchemical secrets, including the Philosopher's Stone, although his credibility was often questioned.

The word "Enochian" originates from the Biblical figure Enoch, who is described in the Bible as a patriarch who "walked with God" and was taken up to heaven without experiencing death. The term was coined by the 16th-century occultist John Dee, who believed that Enoch had been the last human to know the language before it was revealed to him and his scryer, Edward Kelley, by angels. Thus, "Enochian" refers to the language that Dee and Kelley claimed to have received from angelic beings.

Lovely overview! Dee is one

Geob 22 May, 2015 - 09:48

Lovely overview! Dee is one of those compelling historical figures because of the sheer showmanship he brought to creating what was essentially a celebrity persona; this is contrasted by the amusing suspicion that he was just a dodgy geezer. Not as dodgy as his mate Kelly, (at the time calling himself Talbot, I think) who was a convicted forger!

Log in or register to post comments

Your knowledge regarding this

ariel ramos (not verified) 23 September, 2015 - 14:20

Your knowledge regarding this subject sounds logical and i have read a lots book about this field. Since my childhood i have many questions in my mind about God,Angels,Demons,and Satan.it triggers me to search for the answers and

explanations.i can relate with topic when it comes to spirituality and our seach with the human origin...

[Log in or register to post comments](#)

Profile picture for user SJDF

Dr John Dee

SJDF 29 October, 2015 - 11:58In reply to Your knowledge regarding this by ariel ramos (not verified)

I am very much on the same path of question's of origin's and wtf is really going on in our everyday live environment.

On the topic of mister Dee I recommend the book "Sorcerer: A novel of queen Elizabeth's alchemist" by Geoffery James, and a second book simply titled "John Dee and Edward Kelley" by Tom Morris.

[Log in or register to post comments](#)

Enochian the Angelic language

Elia Isabel freeman (not verified) 6 January, 2016 - 18:04

Enochian The Angelic language.

[Log in or register to post comments](#)

Antiant History

Steven Kowalewski (not verified) 13 January, 2017 - 18:31

Giants in America 20k years ago

[Log in or register to post comments](#)

Pagination

1

2

›Next page

»Last page

[Log in or register to post comments](#)

Related Articles on Ancient-Origins

December

26

/2025

Reconstruction of tattooing on the forehead of a 3-year-old female (657–855 AD) from ancient Nubia.

Toddlers with Facial Tattoos: Christianity's Impact on Nubian Body ArtContinue reading

December

23

/2025

Circular labyrinth discovered in the Boramani grasslands of Solapur district,

Maharashtra

India's Largest Ancient Labyrinth Found in MaharashtraContinue reading

December

22

/2025

The sitella vessel found in Cartagena, Spain.

Roman Sitella Discovery Reveals Unknown Governor of HispaniaContinue reading

December

21

/2025

Winter Solstice at Newgrange Tomb in Ireland. Source: Declan Hillman/Adobe Stock

The Winter Solstice at Seven Amazing Megalithic SitesContinue reading

December

21

/2025

Cuneiform fragment from Katerinska Cave.

Out of Place Cuneiform Fragment Discovered in Czech Cave ComplexContinue reading

Popular Articles

Denisova Cave

News, Evolution & Human Origins

Ancient Humans Bred with Completely Unknown Species

Weld-Blundell Prism, a clay cuneiform inscribed with the Sumerian Kings List. Source:

Public domain

Artifacts, Ancient Writings, News

The Sumerian King List Reveals the Origin of Mesopotamian Kingship

Sumerian chaos monster and sun god. Source: Public Domain

News, Human Origins, Folklore

The Origins of Human Beings According to Ancient Sumerian Texts

Artistic representations of the Paracas people. Credit: Marcia K. Moore

News, Evolution & Human Origins

Initial DNA analysis of Paracas elongated skull released – with incredible results

Petralona Cave - Greece

Human Origins, Science

The human skull that challenges the Out of Africa theory

Atlantis and The Science of Geology

SUBSTACKS

[Ancient Civilisations](#)

[Greek Mythology](#)[Greek Mythology](#) [Norse Mythology](#)[Norse Mythology](#) [Ancient](#)

[Egypt](#)[Ancient Egypt](#) [Ancient Rome](#)[Ancient Rome](#) [Ancient Mesopotamia](#)[Ancient](#)

[Mesopotamia](#)

[Ancient Origins](#)

[1 Riverwood](#)

[Timolin](#)

[Kildare R14CK30](#)

[Ireland](#)

Copyright © 2013 - 2025 Ancient Origins.

A project of Stella Novus

[Disclaimer - Terms of Publication](#)

[Privacy Policy & Cookies - Advertising Policy](#)

[Recent comments](#)

[Neanderthals May have been Infected by Diseases carried out of Africa by Humans, say Researchers](#)

[News, Evolution & Human Origins](#)

[شركة تنظيف بالمملكة العربية السعودية](#)

[Neanderthals May have been Infected by Diseases carried out of Africa by Humans, say Researchers](#)

[News, Evolution & Human Origins](#)

[شركة تنظيف بالمملكة العربية السعودية](#)

[Neanderthals May have been Infected by Diseases carried out of Africa by Humans, say Researchers](#)

[News, Evolution & Human Origins](#)

[I was diagnosed with...](#)

[Ancient Origins Galleries](#)

[Ciudad Perdida \(Photo by Ancient-Origins.net\)](#)

[Funerary Mask - Museum of Gold, Bogota, Colombia](#)

[Tayos Caves unknown entrance](#)

[Gold Figurines - Museum of Gold, Bogota, Colombia - Copyright Ancient-Origins](#)

[The walls of Saksaywaman, Cusco, Peru.](#)

[Machu Picchu House, Peru - Photo by Ancient-Origins](#)

[Shaman Figurines and their transformations \(Quito Museum, Ecuador\)](#)

[Shrunken Head at Cuenca Museum - Ecuador \(Image: Ancient Origins\)](#)

[A large bronze head with protruding eyes believed to depict those of Cancong, the semi-legendary first king of Shu \(Source: Wikipedia\)](#)

[Footer menu](#)

About us
Meet the Team
In the Media
Expeditions
Premium Membership
FAQ
Submissions
Contact

"Which ancient sites were recently discovered?"

See Answer

ASK AI

1

notification icon

Today is: 2025-12-26

Sign InSubscribeWhy Subscribe?

Main menu

News

Origins

History

Artifacts

Myths

Places

Unexplained

Weird Facts

Premium

Free Virtual Tour

SHOP

Ancient Origins

Breaking news

Home

Artifacts-Ancient Writings

Enochian: The Mysterious Lost Language of Angels

The painting of the three orders of the Angelic Hierarchy in all their glory: "Assumption of the Virgin" by Botticini, 1475

Bryan Hill

Bryan Hill

August

09

/ 2024

Getting your audio player ready...

Enochian is a mysterious language that 16th century occultists John Dee and Edward Kelley recorded in their private journals. They claimed this 'celestial speech' allowed

magicians and occultists to communicate with angelic realms.

In the year 1581, occultists John Dee and Edward Kelley, claimed to have received communications from angels, who provided them with the foundations of a language with which to communicate with 'the other side'. This 'angelic' language contained its own alphabet, grammar and syntax, which they wrote down in journals. The new language was called "Enochian" and comes from John Dee's assertion that the Biblical Patriarch Enoch had been the last human to know the language.

The Enochian language entails plenty of myths and stories. The subject is deep enough for college professors to discuss and complex enough for students to seek help to handle studying it. So, let's unveil the mystery behind Enochian: is it really the 'angelic' language?

John Dee's Enochian Magick: Language of The Angels or Encrypted Spy Talk?
Ascension to the heavens in ancient mythology

John Dee, the Influential Occultist

Dr. John Dee, 1527-1609, was an occultist, mathematician, astronomer and astrologer who lived in Mort Lake, West London for most of his life. An educated man who studied at St. John's College in Cambridge, was eventually accepted into influential circles of the ruling elite and acted as scientific advisor and confidant to Queen Elizabeth I. He is associated with coining the phrase 'British Empire'. During the early part of his life, Dee had little interest in the supernatural. Later on, he became disillusioned with science and began experimenting with magic and the occult. Dee was looking to discover lost spiritual knowledge and recover the wisdom he believed was hidden in books of antiquity. Among these books was the then-fabled Book of Enoch, which he conceived as being a book describing the magic system used by the Patriarch in the Bible.

Ten Mysterious Undeciphered Codes and Inscriptions

Queen Elizabeth I's Astronomer, John Dee (Video)

Portrait of John Dee painted during the 17th century by an unknown artist. It is taken from the National Maritime Museum at Greenwich. 1609

Portrait of John Dee painted during the 17th century by an unknown artist. It is taken from the National Maritime Museum at Greenwich. 1609 (Public domain)

Enochian, Language of Angels

The term Enochian comes from the Biblical figure Enoch, who was a source of hidden mystical knowledge and was taken up to heaven. According to Genesis 5:24, he "walked with God" and Hebrews 11:5 states that he "was taken from this life, so that he did not experience death."

From 1581 to 1585, Dee began performing a long series of magical events. In 1581, at

the age of 54, Dee wrote in his personal journal that God had sent “Good Angels” to communicate directly with mankind. By 1582, he was collaborating with fellow occultist and seer Edward Kelley (1555–1597) to communicate with these angels. Hundreds of spirit conversations were recorded, including what they claimed was an angelic language called Enochian, composed of non-English letters. The Enochian Alphabet was revealed to Dr. John Dee and Edward Kelley during “scrying sessions”, when various texts and tables were received from angels. Scrying is a technique used by seers, psychics, and sorcerers to foretell the future and involves gazing into a reflective surface to receive messages.

John Dee performing an experiment before Queen Elizabeth I. Oil painting by Henry Gillard Glindoni. 1913

John Dee performing an experiment before Queen Elizabeth I. Oil painting by Henry Gillard Glindoni. 1913 (Public Domain)

Magical Objects and Celestial Speech

It is documented that Dee and Kelley used certain objects such as a black obsidian mirror and a crystal ball to experience these visions. Dee acted as orator, directing prayers to God and the Archangels for 15 minutes to an hour. Then a scrying stone was placed on a table, and the angels were called to manifest themselves.

Dee and Kelly would watch the stone and record everything they saw and heard. They were told by the angels that the magic would give superhuman powers to its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that what he was doing would be of benefit to posterity and documented the information into a series of manuscripts and workbooks. He never described the language used during the sessions as “Enochian” but preferred to call it “Angelical,” the “Celestial Speech,” the “First Language of God-Christ,” and particularly “Adamical,” because he asserted it was used by Adam in the Garden of Eden to name all of God’s creatures.

Aztec mirror that passed into the possession of Elizabethan court alchemist and astrologer John Dee. Now in the collection of the British Museum

Aztec mirror that passed into the possession of Elizabethan court alchemist and astrologer John Dee. Now in the collection of the British Museum (roseandsigil/CC BY 2.0)

John Dee’s Seal of God

John Dee's Seal of God (geni/CC BY-SA 4.0)

Enochian Alphabet

There are two different versions of the Enochian Alphabet with one script slightly different from other. The first version is found in Dee's Manuscript, the first five Books of the Mysteries, and the second, and generally more accepted version, is in Liber Loagaeth, the latter being Kelley's original drawings.

The script is written from right to left, and may include accents. The Enochian letters have English letter equivalents with some of the letter names pronounced as they would be in English, but many are pronounced differently.

The alphabet is used in the practice of Enochian Magic on Angelical or Enochian Keys. They were received through Edward Kelley in 1584, in Krakow, Poland. That year he wrote into his diaries a series of nineteen magical incantations. The Keys comprise 48 poetic verses and correspond to various functions within the Enochian Magic system. They are given in the original Enochian Language, and a Modern English Translation, based on John Dee's Old English versions.

The Enochian letters are read from right to left, they have letter forms, letter names and some English equivalents. They are as written from John Dee's Diary.

The Enochian letters are read from right to left, they have letter forms, letter names and some English equivalents. They are as written from John Dee's Diary. (Obankston/CC BY-SA 3.0)

Interpretation

Due to the loss of parts of John Dee's original manuscripts, interpretations have arisen regarding the meaning, validity, and authenticity behind the Enochian language.

Some magicians have asserted it is the oldest language in the world, predating all other human languages.

In some circles it is considered among the most powerful strains of magic and is a method of contacting intelligences from other dimensions. Detractors have pointed out that the syntax of Enochian bears a strong resemblance to English, Dee and Kelley's natural language.

Such similarities include the word luciftias, a term meaning "brightness," which bears a connection to Lucifer, whose name means Light Bringer." Londoh, the Enochian word for kingdom, might just represent Dee's connection to his royal patron, the Queen of England. Computer analysis have also shown Enochian to have a grammatical relationship to English. Texts in the Liber Loagaeth demonstrate phonetic features that do not appear in natural languages. The phonetic features are associated more with glossolalia, or speaking in tongues.

Necromancy: The art of conjuring the dead and communicating with them, image of John Dee and Edward Kelley. From Astrology (1806) by Ebenezer Sibly.

Necromancy: The art of conjuring the dead and communicating with them, image of John Dee and Edward Kelley. From Astrology (1806) by Ebenezer Sibly. (Public Domain)

Modern day occultists have found it difficult to reconstruct the Enochian system, although progress has been made by studying the original manuscripts found in Sir Hans Sloane collection. From these studies, various groups and authors have created a functional system of magic.

The Enochian language was picked up and popularized by occultists, such as the Hermetic Order of the Golden Dawn, Aleister Crowley, Israel Regardie and Anton LaVey, founder of the church of Satan. Many Satanists have even included Enochian Keys in their rituals, some adopting the entire language for use.

The Enochian language was also studied by U.S. rocket scientist Jack Parson of the O.T.O. In 1994 the Enochian letters were used as glyphs to operate the arc angle in the film 'Stargate', one year before the US remote viewing program, 'Stargate', was made public.

Another aspect of modern Enochian magic is Enochian chess. It is both a game and a divination tool, derived from the original tablets of John Dee. It is a complex system that requires a strong foundation in the study of the Qabalah, Geomancy, Tarot, Alchemy, and Astrology. Many of the original items used by Dee and Kelley can be found in the British Museum in London, England.

Top image: The painting of the three orders of the Angelic Hierarchy in all their glory: "Assumption of the Virgin" by Botticini, 1475. Source: Public Domain

By Bryan Hill

Ask AI

Powered by INLINE

Which ancient myths were inspired by real events?

How do experts tell legend from fact in old texts?

What new discoveries are changing our view of ancient history?

What lost technologies still puzzle researchers?

Which ancient sites were recently discovered?

Which ancient myths were inspired by real events?

How do experts tell legend from fact in old texts?
What new discoveries are changing our view of ancient history?
What lost technologies still puzzle researchers?
Which ancient sites were recently discovered?
How do experts tell legend from fact in old texts?
Which ancient myths were inspired by real events?
What lost technologies still puzzle researchers?
What new discoveries are changing our view of ancient history?
Which ancient sites were recently discovered?
How do experts tell legend from fact in old texts?
Which ancient myths were inspired by real events?
What lost technologies still puzzle researchers?
What new discoveries are changing our view of ancient history?
Which ancient sites were recently discovered?
What lost technologies still puzzle researchers?
Which ancient myths were inspired by real events?
How do experts tell legend from fact in old texts?
What new discoveries are changing our view of ancient history?
Which ancient sites were recently discovered?
What lost technologies still puzzle researchers?
Which ancient myths were inspired by real events?
How do experts tell legend from fact in old texts?
What new discoveries are changing our view of ancient history?
Which ancient sites were recently discovered?
Ask another question...

Tags

John DeeEdward KellyEdward KelleyQueen ElizabethIEnochAngels

Section

Artifacts Ancient Writings News Unexplained Phenomena

Question

What was John Dee known for?

What did Edward Kelley do?

What is the origin of the word "enochian"?

Answer

John Dee was a 16th-century English polymath known for his work in mathematics, astronomy, and navigation, as well as his role as an advisor to Queen Elizabeth I. He later became deeply involved in occultism, collaborating with Edward Kelley to communicate with angels and develop the mystical Enochian language.

Edward Kelley was a 16th-century English occultist and scryer who collaborated with John Dee. He was known for his role in conducting scrying sessions with Dee, through which they claimed to receive messages from angels and the mystical Enochian language. Kelley also claimed to have discovered alchemical secrets, including the Philosopher's Stone, although his credibility was often questioned.

The word "Enochian" originates from the Biblical figure Enoch, who is described in the Bible as a patriarch who "walked with God" and was taken up to heaven without experiencing death. The term was coined by the 16th-century occultist John Dee, who believed that Enoch had been the last human to know the language before it was revealed to him and his scribe, Edward Kelley, by angels. Thus, "Enochian" refers to the language that Dee and Kelley claimed to have received from angelic beings.

Re: "Giants in America 20K years ago"

RWAMNA (not verified) 11 April, 2017 - 17:19 In reply to Antiant History by Steven Kowalewski (not verified)

About 20,000 years ago, during the winding down period of the last ice age and the time that the Solutreans came to North America, I am sure there were giants. After all, every native tribe has stories about fighting red headed, pale skinned, giants. Ancient Aryans were "giants" as well. I do not know if the Solutreans themselves or anyone who passed over the land bridge 6,000 years after were giants. Much about this past is still unexplained and hidden (or has been destroyed by a group of "chosen ones").

Log in or register to post comments

Enochian. The Mysterious Lost Language of The Angel's

Zucchini 11 December, 2020 - 09:45

Hi All,

I thought sometime ago I had commented on this Topic previously, but, since I haven't found any response from me about this Subject of the Enochian: Lost Language of the Angel's so I suppose I must have read this article but didn't talk about the Subject at hand.

I'll say this in regards to Enoch and the Topic of Enochian Angel language by the way odd question I'm query of but, has anyone understood the lesson of Pandora's Box?

The issue that I'm intrigued about in this article is that both of these Occultist John Dee and Edward Kelley were essentially messing around with this Lost Language of the Angel's and it never entered either of these Men to question which Angels were they speaking too?

That Fabled Book of Enoch that this article mentions gives the answer it was 200 Watcher Angel's that revealed The Secrets of God and The Universe. What John Dee and Kelley were after is The Oath binding Spell.

The Oath is how The Ancient of Days; The Holy Trinity Created The Universe itself and everything in its Space. To sum up Genesis and The Garden of Eden; The Serpent sold Adam and Eve the concept of being Like Gods.

This turns out to be the case of people who follow in John Dee and Edward Kelleys

footsteps then it's the power to be God; that they want.

There was a War in Heaven over that same issue and it doesn't end well for the last instigators from the War.

As for the 200 Watcher Angels who revealed both the Secrets and The Mysteries of the Universe to people here on Earth; The Ancient of Days had them bound in chains, by the Archangels that stands before God's own Throne, and thrown in to Tartarus by Raphael.

The Watcher Angel's would get even more punished by God but, that's a subject at a later time I'll just stick with Enochian: The Mysterious Lost Language of the Angel's.

Alright, I'll take my leave so until next time Everyone, Goodbye!

[Log in or register to post comments](#)

The similarities to english

fox1 12 August, 2025 - 00:40

The similarities to english and whatnot make it easy to dismiss but the “celestial speech” is real. Searching around you can find incantations which occultists have channeled from the angels, with different magickal effects. These incantations are usually called “words of power.” In desperation I started using one recently that was claimed to effect physical healing and it did just that, with alarming force, on a health condition I’ve been battling for the last year. I’m almost cured.

Dee and Kelly discovered something really big.

[Log in or register to post comments](#)

Pagination

[«First page](#)

[«Previous page](#)

[1](#)

[2](#)

[Log in or register to post comments](#)

Related Articles on Ancient-Origins

December

26

/2025

Reconstruction of tattooing on the forehead of a 3-year-old female (657–855 AD) from ancient Nubia.

Toddlers with Facial Tattoos: Christianity's Impact on Nubian Body ArtContinue reading

December

23

/2025

Circular labyrinth discovered in the Boramani grasslands of Solapur district,

Maharashtra

India's Largest Ancient Labyrinth Found in MaharashtraContinue reading

December

22

/2025

The sitella vessel found in Cartagena, Spain.

Roman Sitella Discovery Reveals Unknown Governor of HispaniaContinue reading

December

21

/2025

Winter Solstice at Newgrange Tomb in Ireland. Source: Declan Hillman/Adobe Stock

The Winter Solstice at Seven Amazing Megalithic SitesContinue reading

December

21

/2025

Cuneiform fragment from Katerinska Cave.

Out of Place Cuneiform Fragment Discovered in Czech Cave ComplexContinue reading

Popular Articles

Denisova Cave

News, Evolution & Human Origins

Ancient Humans Bred with Completely Unknown Species

Weld-Blundell Prism, a clay cuneiform inscribed with the Sumerian Kings List. Source:

Public domain

Artifacts, Ancient Writings, News

The Sumerian King List Reveals the Origin of Mesopotamian Kingship

Sumerian chaos monster and sun god. Source: Public Domain

News, Human Origins, Folklore

The Origins of Human Beings According to Ancient Sumerian Texts

Artistic representations of the Paracas people. Credit: Marcia K. Moore

News, Evolution & Human Origins

Initial DNA analysis of Paracas elongated skull released – with incredible results

Petralona Cave - Greece

Human Origins, Science

The human skull that challenges the Out of Africa theory

Atlantis and The Science of Geology

SUBSTACKS

[Ancient Civilisations](#)

[Greek Mythology](#)[Greek Mythology](#) [Norse Mythology](#)[Norse Mythology](#) [Ancient Egypt](#)[Ancient Egypt](#) [Ancient Rome](#)[Ancient Rome](#) [Ancient Mesopotamia](#)[Ancient Mesopotamia](#)
[Ancient Origins](#)

[1 Riverwood](#)

[Timolin](#)

[Kildare R14CK30](#)

[Ireland](#)

Copyright © 2013 - 2025 Ancient Origins.

A project of Stella Novus

[Disclaimer - Terms of Publication](#)

[Privacy Policy & Cookies - Advertising Policy](#)

[Recent comments](#)

[Neanderthals May have been Infected by Diseases carried out of Africa by Humans, say Researchers](#)

[News, Evolution & Human Origins](#)

[شركة تنظيف بالمملكة العربية السعودية](#)

[Neanderthals May have been Infected by Diseases carried out of Africa by Humans, say Researchers](#)

[News, Evolution & Human Origins](#)

[شركة تنظيف بالمملكة العربية السعودية](#)

[Neanderthals May have been Infected by Diseases carried out of Africa by Humans, say Researchers](#)

[News, Evolution & Human Origins](#)

[I was diagnosed with...](#)

[Ancient Origins Galleries](#)

[Ciudad Perdida \(Photo by Ancient-Origins.net\)](#)

[Funerary Mask - Museum of Gold, Bogota, Colombia](#)

[Tayos Caves unknown entrance](#)

[Gold Figurines - Museum of Gold, Bogota, Colombia - Copyright Ancient-Origins](#)

[The walls of Saksaywaman, Cusco, Peru.](#)

[Machu Picchu House, Peru - Photo by Ancient-Origins](#)

[Shaman Figurines and their transformations \(Quito Museum, Ecuador\)](#)

[Shrunken Head at Cuenca Museum - Ecuador \(Image: Ancient Origins\)](#)

A large bronze head with protruding eyes believed to depict those of Cancong, the semi-legendary first king of Shu (Source: Wikipedia)

[Footer menu](#)

[About us](#)

[Meet the Team](#)

[In the Media](#)

[Expeditions](#)

[Premium Membership](#)

[FAQ](#)

[Submissions](#)

[Contact](#)

"What lost technologies still puzzle researchers?"

[See Answer](#)

[ASK AI](#)

1

[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[The Pali Canon](#)

© 2005

[See also Sutta Index; Translations by Translator](#)

[Vin DN MN SN AN KN](#)

[Khp Dhp Ud Iti Sn Vv Pv Thag Thig Nm Miln](#)

The Tipitaka (Pali ti, "three," + pitaka, "baskets"), or Pali canon, is the collection of primary Pali language texts which form the doctrinal foundation of Theravada Buddhism. The Tipitaka and the paracanonical Pali texts (commentaries, chronicles, etc.) together constitute the complete body of classical Theravada texts.

The Pali canon is a vast body of literature: in English translation the texts add up to thousands of printed pages. Most (but not all) of the Canon has already been published in English over the years. Although only a small fraction of these texts are available on this website, this collection can be a good place to start.

The three divisions of the Tipitaka are:

Vinaya Pitaka

The collection of texts concerning the rules of conduct governing the daily affairs within the Sangha — the community of bhikkhus (ordained monks) and bhikkhunis (ordained nuns). Far more than merely a list of rules, the Vinaya Pitaka also includes the stories behind the origin of each rule, providing a detailed account of the Buddha's solution to the question of how to maintain communal harmony within a large and diverse spiritual community.

Sutta Pitaka

The collection of suttas, or discourses, attributed to the Buddha and a few of his closest disciples, containing all the central teachings of Theravada Buddhism. (More than one thousand sutta translations are available on this website.) The suttas are divided among five nikayas (collections):

Digha Nikaya — the "long collection"

Majjhima Nikaya — the "middle-length collection"

Samyutta Nikaya — the "grouped collection"

Anguttara Nikaya — the "further-factored collection"

Khuddaka Nikaya — the "collection of little texts":

Khuddakapatha

Dhammapada

Udana

Itivuttaka

Sutta Nipata

Vimānavatthu

Petavatthu

Theragāthā

Therīgāthā

Jātaka

Niddesa

Pāṭisambhīdamagga

Apadāna

Buddhavaṃsa

Cariyāpitaka

Nettipakaraṇa (included only in the Burmese edition of the Tipitaka)

Petaḥkopadesa (" ")

Milindapañha (" ")

Abhidhamma Pitaka

The collection of texts in which the underlying doctrinal principles presented in the Sutta Pitaka are reworked and reorganized into a systematic framework that can be applied to an investigation into the nature of mind and matter.

For further reading

Where can I find a copy of the complete Pali canon (Tipitaka)? (Frequently Asked Question)

Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature

Pali Language Study Aids offers links that may be useful to Pali students of every level.

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo: Karunaratne & Sons, Ltd., 1994). A guide, in dictionary form, through the Pali canon, with detailed descriptions of the major landmarks in the Canon.

An Analysis of the Pali Canon, Russell Webb, ed. (Kandy: Buddhist Publication Society, 1975). An indispensable "roadmap" and outline of the Pali canon. Contains an excellent index listing suttas by name.

Guide to Tipitaka, U Ko Lay, ed. (Delhi: Sri Satguru Publications, 1990). Another excellent outline of the Tipitaka, containing summaries of many important suttas.

Buddhist Dictionary, by Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1980). A classic handbook of important terms and concepts in Theravada Buddhism.

Creative Commons License©2005 Access to Insight. The text of this page ("Tipitaka: The Pali Canon", by Access to Insight) is licensed under a Creative Commons

Attribution 4.0 International License. To view a copy of the license, visit

<http://creativecommons.org/licenses/by/4.0/>. Documents linked from this page may be subject to other restrictions. Last revised for Access to Insight on 30 November 2013.

How to cite this document (a suggested style): "Tipitaka: The Pali Canon", edited by Access to Insight. Access to Insight (BCBS Edition), 30 November 2013,

<http://www.accesstoinsight.org/tipitaka/index.html> .

[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)

Access to Insight is owned and managed by the Barre Center for Buddhist Studies

[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Vinaya Pitaka](#)

The Basket of the Discipline

© 2007

The Vinaya Pitaka, the first division of the Tipitaka, is the textual framework upon which the monastic community (Sangha) is built. It includes not only the rules governing the life of every Theravada bhikkhu (monk) and bhikkhuni (nun), but also a host of procedures and conventions of etiquette that support harmonious relations, both among the monastics themselves, and between the monastics and their lay supporters, upon whom they depend for all their material needs.

When the Buddha first established the Sangha, the community initially lived in harmony without any codified rules of conduct. As the Sangha gradually grew in number and evolved into a more complex society, occasions inevitably arose when a member would act in an unskillful way. Whenever one of these cases was brought to the Buddha's attention, he would lay down a rule establishing a suitable punishment for the offense, as a deterrent to future misconduct. The Buddha's standard reprimand was itself a powerful corrective:

It is not fit, foolish man, it is not becoming, it is not proper, it is unworthy of a recluse, it is not lawful, it ought not to be done. How could you, foolish man, having gone forth under this Dhamma and Discipline which are well-taught, [commit such and such offense]?... It is not, foolish man, for the benefit of un-believers, nor for the increase in the number of believers, but, foolish man, it is to the detriment of both unbelievers and believers, and it causes wavering in some.

— The Book of the Discipline, Part I, by I.B. Horner (London: Pali Text Society, 1982), pp. 36-37.

The monastic tradition and the rules upon which it is built are sometimes naïvely criticized — particularly here in the West — as irrelevant to the "modern" practice of Buddhism. Some see the Vinaya as a throwback to an archaic patriarchy, based on a hodge-podge of ancient rules and customs — quaint cultural relics that only obscure the essence of "true" Buddhist practice. This misguided view overlooks one crucial fact: it is thanks to the unbroken lineage of monastics who have consistently upheld and protected the rules of the Vinaya for almost 2,600 years that we find ourselves today with the luxury of receiving the priceless teachings of Dhamma. Were it not for the Vinaya, and for those who continue to keep it alive to this day, there would be no Buddhism.

It helps to keep in mind that the name the Buddha gave to the spiritual path he taught was "Dhamma-vinaya" — the Doctrine (Dhamma) and Discipline (Vinaya) — suggesting an integrated body of wisdom and ethical training. The Vinaya is thus an indispensable facet and foundation of all the Buddha's teachings, inseparable from the Dhamma, and worthy of study by all followers — lay and ordained, alike. Lay practitioners will find in the Vinaya Pitaka many valuable lessons concerning human nature, guidance on how to establish and maintain a harmonious community or organization, and many profound

teachings of the Dhamma itself. But its greatest value, perhaps, lies in its power to inspire the layperson to consider the extraordinary possibilities presented by a life of true renunciation, a life lived fully in tune with the Dhamma.

Contents

I. Suttavibhanga — the basic rules of conduct (Patimokkha) for bhikkhus and bhikkhunis, along with the "origin story" for each one.

II. Khandhaka

A. Mahavagga — in addition to rules of conduct and etiquette for the Sangha, this section contains several important sutta-like texts, including an account of the period immediately following the Buddha's Awakening, his first sermons to the group of five monks, and stories of how some of his great disciples joined the Sangha and themselves attained Awakening.

B. Cullavagga — an elaboration of the bhikkhus' etiquette and duties, as well as the rules and procedures for addressing offences that may be committed within the Sangha.

III. Parivara — A recapitulation of the previous sections, with summaries of the rules classified and re-classified in various ways for instructional purposes.

See also:

The Bhikkhuni Patimokkha of the Six Schools, by Chatsumarn Kabilsingh (Bangkok: Thammasat University, 1991). A comparative look at the nuns' Patimokkha rules in six Buddhist schools.

The Bhikkhus' Rules: A Guide for Laypeople compiled and explained by Bhikkhu Ariyesako (Sanghaloka Forest Hermitage, 1999). A very readable summary of the bhikkhus' Vinaya rules, aimed at giving laypeople a better understanding of the monks' way of life.

Book of the Discipline, Vols I-VI, by I.B. Horner (London: Pali Text Society, 1982). An almost complete (though archaic) English translation of the Vinaya Pitaka.

The Buddhist Monastic Code, Volume I: The Patimokkha Training Rules Translated and Explained, by Thanissaro Bhikkhu (Valley Center, CA: Metta Forest Monastery, 2007). A comprehensive modern commentary to the 227 Patimokkha rules for Theravada monks.

The Buddhist Monastic Code, Volume II: The Khandhaka Training Rules Translated and Explained, by Thanissaro Bhikkhu (Valley Center, CA: Metta Forest Monastery, 2007). A detailed explanation of the Khandhaka training rules.

Going Forth: A Call to Buddhist Monkhood, by Sumana Samanera (Kandy: Buddhist Publication Society, 1983).

Sisters in Solitude, by Karma Lekshe Tsomo (Albany, NY: SUNY Press, 1996). A translation of the Mulasarvastivadin and Dharmaguptaka bhikkhuni Patimokkhas.

With Robes and Bowl, by Bhikkhu Khantipalo (Kandy: Buddhist Publication Society, 1986). A first-hand glimpse of the way of life for a meditating forest monk in Thailand.

See also these entries in the General Index: Monastic Life, Vinaya.

Creative Commons License©2007 Access to Insight. The text of this page ("Vinaya Pitaka: The Basket of the Discipline", by Access to Insight) is licensed under a Creative Commons Attribution 4.0 International License. To view a copy of the license, visit

<http://creativecommons.org/licenses/by/4.0/>. Documents linked from this page may be subject to other restrictions. Last revised for Access to Insight on 17 December 2013.
How to cite this document (a suggested style): "Vinaya Pitaka: The Basket of the Discipline", edited by Access to Insight. Access to Insight (BCBS Edition), 17 December 2013, <http://www.accesstoinsight.org/tipitaka/vin/index.html> .

[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)

Access to Insight is owned and managed by the Barre Center for Buddhist Studies

[Home](#)
[Random sutta](#)
[Random article](#)
[Abbreviations](#)
[Glossary](#)
[Index](#)
[Help!](#)
[Tipitaka](#)
[Vinaya Pitaka](#)
[Sutta Pitaka](#)
[DN](#)
[MN](#)
[SN](#)
[AN](#)
[KN](#)
[Khp](#)
[Dhp](#)
[Ud](#)
[Iti](#)
[Sn](#)
[Abhidhamma](#)
[Vinaya Pitaka](#)
[Suttavibhanga](#)
(selected texts)

© 2005

The Suttavibhanga contains the basic training rules for bhikkhus and bhikkhunis, along with the "origin story" for each one. These rules are summarized in the Patimokkha, and amount to 227 rules for the bhikkhus, 311 for the bhikkhunis. The Patimokkha rules are grouped as follows:

Parajika: rules entailing expulsion from the Sangha (Defeat) (4 for bhikkhus, 8 for bhikkhunis)

Sanghadisesa: rules entailing an initial and subsequent meeting of the Sangha (13, 17)

Aniyata (indefinite) rules (2, 0)

Nissaggiya pacittiya: rules entailing forfeiture and confession (30, 30)

Pacittiya: rules entailing confession (92, 166)

Patidesaniya: rules entailing acknowledgement (4, 8)

Sekhiya: rules of training (75, 75)

Adhikarana samatha: rules for settling disputes (7, 7)

Summaries and anthologies based on the Suttavibhanga:

The Bhikkhus' Rules — A Guide for Laypeople: The Theravadin Buddhist Monk's Rules Compiled and Explained, by Bhikkhu Ariyesako.

The Bhikkhuni Patimokkha: The Bhikkhunis' Code of Discipline, Thanissaro Bhikkhu, trans. A concise summary of the bhikkhuni Patimokkha rules.

The Buddhist Monastic Code, Volume I: The Patimokkha Training Rules Translated and Explained, by Thanissaro Bhikkhu. This book provides an in-depth examination of each of the rules.

Introduction to the Patimokkha Training Rules, by Thanissaro Bhikkhu

The Patimokkha: The Bhikkhus' Code of Discipline, Thanissaro Bhikkhu, trans. A concise summary of the bhikkhu Patimokkha rules.

Creative Commons License©2005 Access to Insight. The text of this page ("Suttavibhanga: (selected texts)", by Access to Insight) is licensed under a Creative Commons Attribution 4.0 International License. To view a copy of the license, visit <http://creativecommons.org/licenses/by/4.0/>. Documents linked from this page may be subject to other restrictions. Last revised for Access to Insight on 17 December 2013. How to cite this document (a suggested style): "Suttavibhanga: (selected texts)", edited by Access to Insight. Access to Insight (BCBS Edition), 17 December 2013, <http://www.accesstoinight.org/tipitaka/vin/sv/index.html> .

[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)

Access to Insight is owned and managed by the Barre Center for Buddhist Studies

[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

Sn
Abhidhamma
Vinaya Pitaka
Mahavagga
(selected texts)
© 2007

The Mahavagga includes several sutta-like texts, including an account of the period immediately following the Buddha's Awakening, his first sermons to the group of five monks, and stories of how some of his great disciples joined the Sangha and themselves attained Awakening. Also included are the rules for ordination, for reciting the Patimokkha during uposatha days, and various procedures that monks are to perform during formal gatherings of the community.

The passages listed below follow the numbering convention used by I.B. Horner in her PTS English translations.

Mv 1.23.1-10: Upatissa-pasine — Upatissa's (Sariputta's) Question [Thanissaro]. The young Ven. Sariputta asks Ven. Assaji, "What is your teacher's teaching?" Upon hearing the reply, Ven. Sariputta attains the fruit of stream-entry. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro Bhikkhu.)

Mv 6.40.1: Vinaya-samukkamsa — The Innate Principles of the Vinaya [Thanissaro]. The Four Great Standards by which a monk can determine whether an action would or would not be considered allowable by the Buddha. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro Bhikkhu.)

Mv 8.26.1-8: Kucchivikara-vatthu — The Monk with Dysentery [Thanissaro]. In this touching story the Buddha comes across a desperately ill monk who had been utterly neglected by his companions. The Buddha leaps to his aid, and offers a teaching on those qualities that make patients easy (or difficult) to tend to and those that make caregivers fit (or unfit) to tend to their patients.

Mv 10.2.3-20: Dighavu-kumara Vatthu — The Story of Prince Dighavu [Thanissaro]. This is surely one of the most dramatic stories in the Pali canon — a tale of murder, intrigue, and revenge — which teaches the wisest way to "settle an old score."

See also:

The Buddhist Monastic Code, Volume II: The Khandhaka Training Rules Translated and Explained, by Thanissaro Bhikkhu (Valley Center, CA: Metta Forest Monastery, 2007). A detailed explanation of the Khandhaka training rules.

Creative Commons License©2007 Access to Insight. The text of this page ("Mahavagga", by Access to Insight) is licensed under a Creative Commons Attribution 4.0 International License. To view a copy of the license, visit <http://creativecommons.org/licenses/by/4.0/>. Documents linked from this page may be

subject to other restrictions. Last revised for Access to Insight on 17 December 2013.
How to cite this document (a suggested style): "Mahavagga", edited by Access to
Insight. Access to Insight (BCBS Edition), 17 December 2013,
<http://www.accesstoinight.org/tipitaka/vin/mv/index.html> .

[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)

Access to Insight is owned and managed by the Barre Center for Buddhist Studies

[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Library Authors Ariyesako](#)

[The Bhikkhus' Rules](#)

[A Guide for Laypeople](#)

[compiled and explained by](#)

[Bhikkhu Ariyesako](#)

© 1999

Discipline is for the sake of restraint,
restraint for the sake of freedom from remorse,
freedom from remorse for the sake of joy,
joy for the sake of rapture,
rapture for the sake of tranquillity,
tranquillity for the sake of pleasure,
pleasure for the sake of concentration,
concentration for the sake of knowledge
and vision of things as they are,
knowledge and vision of things as they are
for the sake of disenchantment,
disenchantment for the sake of release,
release for the sake of knowledge and vision of release,
knowledge and vision of release
for the sake of total unbinding without clinging.

— Parivaara.XII.2 (BMC p.1)

[Contents](#)

[Preface](#)

[Acknowledgements](#)

[Abbreviations](#)

[Introduction](#)

[Part One](#)

[Beginner's Questions](#)

Frequently Asked Questions
Part Two: Establishing a Background
Precepts
Bhikkhus
Becoming a Novice
Becoming a Bhikkhu
Ordination in South East Asia
The Rains Retreat
Disrobing
Buddhist Nuns
The Vinaya and the Patimokkha
Offences
Major Rule Groups of the Patimokkha
Committing Offences
Modernization? The Great Standards
Strictness and Blaming Others
Part Three: The Patimokkha Rules
(I) Harmlessness
Murder
Killing
Destroying Vegetation
(II) Relationships
Sexual Intercourse
Intimacy: Touching
Flirting
Propositioning
Matchmaking
Alone with a Woman
Talking Privately
Staying Together
Traveling Together
(III) Possessions and Offerings
The Four Requisites: What Does a Bhikkhu Need?
Does a Bhikkhu Beg?
How to Help a Bhikkhu — Invitation
What does a Bhikkhu Possess?
Wrongly Receiving Gifts
What can be Offered?
Clothing: The Robe
The Robe Offering Time
Alms Food
Begging for Food
Receiving and Eating Food
Meal Time
The Four Sorts of 'Edibles'

Mixing Edibles
Offering 'Edibles'
How to make an Offering
Storing Food
Meal Invitations
Meat-eating
Offering Fruit: Kappiya
Food in the Wilderness
Fruit juices
Medicines or Tonics
Lifetime Medicines
Drugs and Alcohol
Valuables and Money
Stealing
Bhikkhus and Wealth
Money
Checks, Credit Cards, etc.
The Me.n.daka Allowance
A Bhikkhu's Steward
Buying and Selling
Barter or Trade
'Untouchable' Things?
Lodgings
Luxurious Lodgings
Furniture
(IV) Right Livelihood for a Bhikkhu
Teaching Dhamma
Robbery by False Pretences
Proper Behavior Outside the Monastery
Socializing and Wrong Resort
Wrong Ways of Behavior
Wrong Livelihood
'Corrupting Families'
Intruding on Families
(V) Miscellaneous
Disputes
Schools of Buddhism
Etiquette
Names and Forms of Address
Appendices
Appendix A: Lay Precepts
The Five Precepts
The Eight Precepts
Uposatha Observance Days
The Ten Precepts

Appendix B: The Other Patimokkha Rules

Appendix C: Pali Pronunciation

Appendix D: Examples of Vinaya Practice

End Notes

Bibliography

Glossary

Preface

Buddhist friends in Malaysia asked me to explain something about the Vinaya[1] rules that guide the Buddhist monk's life — in particular about monks or bhikkhus[2] of the Theravaada lineage. We monks already have several learned texts in English to help us so a simplified 'lay person's guide' now seems in order. (This work therefore deals specifically with men. As Buddhist female renunciants (nuns) find their place, they will be in the best position to explain their own rules.)

My aim has been to illustrate those of the monk's rules that also affect the lay person in some way.[3] At first it was going to deal only with a few questions but it has grown with people's suggestions into a more thorough work of reference. (It was originally circulated as a computer printout, and its positive reception encouraged this complete reworking and revision, incorporating many of the suggestions sent to me.) Even so, the best introduction remains a good practicing bhikkhu who shows that amid the myriad things of the material world, living the simple life is possible with care — hence the many rules — much as in the Buddha's time.

The original Beginner's Questions section has been kept (with some revision) and moved to the front as a brief overview of the sort of questions covered in the book. It refers to later explanations for more detail, which can be found not only in the main text but in the End Notes, Footnotes, Glossary and Appendices.

I also have tried to include broader explanations in the main text so that while the actual rule is faithfully reproduced — including some translation variations — the different ways in which monks actually put it into practice are also covered. Although one might think one knows all about 'one's bhikkhus,' on going elsewhere things are never quite the same, and sometimes in quite startling ways.

Bhikkhus do sometimes follow the rules in different ways according to their particular traditions, and these pages may help to explain the whys and wherefores of their practice. My own perspective comes from twenty years as a bhikkhu in the forest monasteries of Thailand (and now more than five years in the 'West') so I am very aware that this guide needs more information from the traditions in other countries.

As you read through this book, it will become plain how much I have relied on other people and authorities. I wish especially to mention my gratitude to Venerable Thanissaro Bhikkhu for his great contribution through his commentary on the bhikkhus' rules, *The Buddhist Monastic Code*; to Venerable Thiradhammo Bhikkhu for his manuscript of *The Heritage of the Sangha*; to Venerable Brahmavangso Bhikkhu for

permission to quote from his Vinaya Notes; and to the Mahamakut Foundation in Bangkok for the works on the monk's rules that they publish.

Lay people in half a dozen countries helped with advice and suggestions, and my thanks and appreciation go to all of them. I was very pleasantly surprised that they found our rules so fascinating and were willing to give so much of their time to going through the original manuscript with such care and interest. Yet on reflection, they are right to feel part of the Dhamma-Vinaya, as the Lord Buddha said:

"Bhikkhus, I praise right practice in both, whether householder or home-leaver.

"Householder, bhikkhus, and home-leaver, if rightly practiced, by reason of their right practice, are accomplishing the true way, the wholesome Dhamma."

HS ch.4 (A.I,69; M.II,197)

Please remember that tolerance is always important even if one decides to give active support to only one group of monks. The following pages are offered solely to shed the light of understanding, so they should not be used to create heat and friction through criticizing other people's behavior. This is the essence of the Buddha's Teaching. A big heavy law book only too easily can be thrown at others, so this guide will try to stay light and non-judgemental. This gives opportunity for broad-mindedness and flexibility, so that we can include different interpretations. Thereby one may come better to appreciate and support the monastic community of one's choice.

Finally, I hope that the same tolerance will be given to any faults and omissions found in this book. Not being enlightened or a scholar, I can only offer a gathering of other people's work and hope that the way I have put it all together does not intrude my own views and opinions too much. (Paragraphs containing more general or personal opinions are often marked with ◇.) Therefore, any suggestions for improvement offered in Dhamma are always welcome.

Bhikkhu Ariyesako

August 1998

Acknowledgements

A Lay Buddhist's Guide to the Monks' Code of Conduct. © Bodhinyana Monastery, Lot 1, Kingsbury Drive, Serpentine, Western Australia 6205, Australia.

(1) Buddhist Monastic Code; (2) Introduction to the Patimokkha Rules. © Thanissaro Bhikkhu, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082, USA.

Bodhinyanarama's Advice for Guests. © Bodhinyanarama Buddhist Monastery, 17 Rakau Grove, Stokes Valley, Wellington, New Zealand.

(1) The Entrance to the Vinaya, Vinayamukha, 3 vols; (2) Navakovaada: Instructions for Newly ordained Bhikkhus and Saamaneras; (3) Ordination Procedure and the Preliminary duties of a New Bhikkhu; (4) The Patimokkha, trans. by Ven. Nyanamoli Thera — All © Mahamakut Rajavidyalaya Press, Phra Sumeru Road, Bangkok 1020,

Thailand.

The Heritage of the Sangha, The lifestyle and training of the Buddhist religious community. (Newly revised Edition), Thiradhammo Bhikkhu, December 1996
Observances, © Wat Pah Nanachat, Ban Bung Wai, Ubon Ratchathani, Thailand.
See Bibliography for other details.

Drawing of vandanaa bowing by Melanie Marshall.

Abbreviations

AB:

Ajahn Brahmavamso's Notes

BA:

Banner of the Arahants

BBC:

Burmese Buddhist Culture

BMC:

The Buddhist Monastic Code, Volume I

EN:

End Notes

EV:

The Entrance to the Vinaya, (Vinayamukha) in 3 vols

HS:

The Heritage of the Sangha

Nv:

Navakovaada: Instructions for newly ordained Bhikkhus and Saamaneras

Nis. Paac.:

nisaggiya paacittiya offence

OP:

Ordination Procedure

Paac.:

paacittiya offence

Paar.:

paaraajika offence

Paat.:

Paa.timokkha text and English translation (1966 or 1969 edition)

Sa"ngh.:

sa"nghaadisesa offence

Introduction

The Teaching of the Buddha is concerned with more than intellectual knowledge for it needs to be experienced as truth in one's own life. The Buddha often called his Teaching the Dhamma-Vinaya and when he passed away he left these as the guide for all of us who followed. As Venerable Thiradhammo writes:

In simple terms we could say that while Dhamma represented the principles of Truth, the Vinaya represented the most efficacious lifestyle for the realization of that Truth. Or, the Vinaya was that way of life which enshrined the principles of Truth in the practicalities of living within the world." (HS Part 2)

For the bhikkhu, the Vinaya helps to highlight actions and speech, and show up their significance. It brings an awareness of how he is intervening in the world, how he is affecting other people. For better? For worse? With what intention?

Of course, such an awareness is necessary for every human being, not just Buddhist monks. This is why the Buddha bequeathed to us the Five, the Eight and the Ten Precepts[4] — as well as the bhikkhu's 227 rules of the Paatimokkha. These precepts and rules remain as pertinent today as they were 2,500 years ago for they restore the focus back to the human being, to how actions and words affect individuals and the world. While the particulars may have changed, the fundamentals remain the same.

Those who take the Buddha's Teaching seriously become ever more aware of their actions and speech, and how they match up against the Five Precepts. They then might start to realize the advantage in occasionally keeping the Eight Precepts — perhaps on the weekly Observance Day[5] — and become more interested in the bhikkhu's Rule and how its precepts come together into a whole way of life.

This compilation, therefore, is for anyone interested in bhikkhus and how to relate to them. Some might think that the Theravaada lineage follows an overly traditionalist[6] approach but then, it does happen to be the oldest living major tradition.[7] A slight caution therefore for anyone completely new to the ways of monasticism, for it is an approach to dealing with life that may appear radically different for this modern day and age. The best introduction, perhaps essential for a true understanding, is meeting with a practicing bhikkhu who should manifest and reflect the peaceful and joyous qualities of the bhikkhu's way of life.

Buddhist monks and nuns first received the going-forth into the Holy Life from the Buddha himself, more than two and a half thousand years ago in India. Since then, their influence has been felt over much of Asia. The countries of Sri Lanka and South East Asia have been profoundly affected by the Theravadin School of Buddhism, which looks back to the original Teachings as recorded in the Paali[8] scriptures. Buddhism was often first introduced to a new country when bhikkhus were invited to come and teach the new religion by the indigenous ruler. This process now continues throughout the world, although the invitation nowadays comes more often from local Buddhists.

Buddhism is justly admired for its appreciation of tolerance and broad-mindedness, with a history generally unblemished by heretical infighting. This has resulted in a wide spectrum of practices, from the old Theravaada to the Zen of Japan and the Vajrayana of Tibet. Even between the different Theravadin countries and Schools there are slight variations in the ways the bhikkhus understand and practice the Vinaya Rule. Such differences have sometimes confused lay devotees so this book is also an attempt to offer a clearer understanding about the responsibilities of the Theravadin bhikkhu's life and those of the lay devotee.

When the Buddha was about to finally pass away and leave his followers, rather than

appoint an individual to take his place he said this:

"Whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be your Teacher when I am gone." (Mahaaparinibbaana Sutta, [D.16])

More than twenty-five centuries have now gone by; empires have come and gone, great movements and ideologies have flared up and been lost. Yet on a deeper level under all of this, the Dhamma and Vinaya have been quietly guiding the communities of Buddhist monks. Why has it withstood the test of time so well? Why has it been so successful? Perhaps it is because the Lord Buddha understood the basic human condition of every time or place; he knew our predicament and failings, and he could show the way out to those of us who follow so long after him.

— I. A.

Part One

Beginner's Questions

◊ This section illustrates the origins of this book, for it is a selection of the unedited questions that were first sent to me. I have decided to make it an entry-point for those people completely new to the Vinaya Rule rather than relegate it to an appendix (or omit it altogether). The answers often repeat or point to information contained later in the full text. Those people already familiar with the rules can skip these Beginner's and Frequently Asked Questions and go to the relevant section for more details.

Q 1: "Why does a monk wear the robe? Why do some wear brown robes and others wear yellowish brown?"

A: The Lord Buddha gave this reflection about why a monk wears a robe:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body which cause shame." (OP p.46)

In the Lord Buddha's time, 2,500 years ago, clothing[9] was made without complex machinery. (Although simple 'sewing-frames' are mentioned in the texts, which the monks would have used at robe-making (Ka.thina) time.) So the pattern of the robe is very simple and designed so that it can be made up out of patches of cloth, for discarded rags were often used after washing and dyeing.

This 'yellow robe' is considered the banner of the arahant and emblem of Buddhism. For the ordinary Theravaadin bhikkhu it is a privilege to be able to wear this robe, continuing the tradition and practicing to be worthy of it. There are rules as to the robes' size, color, how they are sewn, type of cloth used, etc., and how bhikkhus can acquire them. (See The Robe.)

The color of the robes depends on the dye used. Until very recently, this would have been natural vegetable dye found in the jungle from roots or trees. (In NE Thailand, for example, we used the heartwood of the jack-fruit tree.) Nowadays chemical dyes are more used and sometimes give that more vivid orange color that one sees in Bangkok.

The color white is used by Buddhist devotees to show their commitment to keeping the Precepts — usually the Eight Precepts — on Observance Days. (White robes are also worn by the anagarika, or postulant before he becomes a monk.)

Q 2: "Why do monks eat from the bowl? Can lay people serve soup to monks in normal bowls? Can they serve fruits or desserts on plates instead of putting them in the monk's bowl?"

A: The Lord Buddha gave this reflection about finding and eating food:

"Properly considering alms food, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort." (OP p.46)

The alms bowl is another practical symbol of Buddhism, and, like the robes, another requisite of the bhikkhu. Although every bhikkhu is given an alms bowl (and a set of robes) when he becomes a monk, not all of them will actually go on an alms round and only a minority — usually they are the forest meditation bhikkhus — will eat from their bowl sitting on the floor. Therefore many monks will eat using plates and dishes, while some will eat sitting on the floor at a small table and others at a normal western-style table. One should not feel shy about asking a monk as to his normal way of eating and then fit in with that.

Those forest bhikkhus who keep the austere practices (dhuta"nga or tudong) [10] will be stricter about only using one eating vessel. This can simplify life and remind the bhikkhu that although food is necessary for bodily health he does not have to indulge in an obsession with taste. (It also saves washing-up time.)

Q 3: "Why do monks live in the forest?"

A: In India during the Lord Buddha's time much of the land was covered in forests and groves and this was where the wandering mendicants of the different orders would pursue their religious practices. The Lord Buddha spoke of the 'foot of a tree' as the basic shelter for bhikkhus, and this is usually still affirmed to every newly ordained bhikkhu. Later, monasteries were established and well-endowed, and the focus shifted to a more settled life. Mostly only the 'forest monks' now live in the forest where it is quiet and conducive to meditation. Many more monks will live in the village monastery or go to a monastery in the town to study the scriptures.

The Lord Buddha said this about the basics of shelter, whether in the forest or city:

"Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion." (OP p.46)

Q 4: "How does one who wants to become a monk find out how to go about getting the

robe and bowl, etc.?"

Q 5: "What is the procedure for a lay man to ordain?"

Q 6: "How does one who wants to sponsor any newly ordained monk/nun with the necessities go about doing so?"

Q 7: "How does a teacher assess and decide if one is suitable for ordination?"

A: In fact getting the robes and bowl is not so much a problem for once the candidate is accepted by a preceptor, the preceptor will know where suitable requisites may be found. The question should be more about the qualities necessary to become a monk and I have explained some of these in the section on Becoming a Bhikkhu.

If the candidate's intention is right and he is not disqualified by other factors, he should find a senior monk who can advise him on the places where he might ordain and perhaps recommend him to a preceptor. If the candidate lives in a non-Buddhist country, he can write for details to the country where he is interested in staying. Bhikkhus are often traveling and giving Dhamma talks around the world and they would generally be very happy to make suggestions about this.

In certain communities there is a 'postulancy' period when the candidate first wears white robes as an anagarika[11] and after a year (or two) may then be given either novice (saama."nera) or full bhikkhu ordination. Once he is accepted for this, all the requisites should be provided. (In some monasteries the candidate is provided with the cloth but has to learn to sew his own robes.)

Similarly for the lay person wanting to help supply requisites to the new monk, the best way is to ask details from a senior monk who will explain and help. In some Buddhist countries there are even special shops to supply these requisites but whether this is suitable will depend on the monastery of ordination.

Also, see the book Ordination Procedure and the Preliminary Duties of a New Bhikkhu.

Q 8: "How does a lay woman ordain? Does she become ordained only by bhikkhunii?"

A: The Theravadin lineage no longer has an 'officially recognized' bhikkhunii- ordination. There are other forms for lay women that still involve 'leaving the home life' and keeping Eight or Ten Precepts as a dasasiila mata nun. Finding a suitable place is quite difficult but several groups are trying to develop places conducive to Dhamma practice for such nuns. (For example, Amaravati Buddhist Monastery in England; see also Buddhist Nuns.)

Q 9: "Instead of letting the monks go on alms-round during rainy days, can the lay people request to bring daana [the food offering] to the monks?"

A: Some bhikkhus take a daily alms-round as a special practice (dhuta"nga or tudong) and will normally always want to go. Many other monks will be happy to receive food brought to them. Please ask or observe how the monk practices. There is no harm in offering to bring the food, for if the monk prefers to walk on an alms-round he can explain about that.

Q 10: "Is there a minimum and maximum number of layers [of clothing] a monk can wear? Does the rule alter with the weather?"

A: There is a minimum in that the bhikkhu must be properly and modestly dressed, especially in public. (See Socializing and Wrong Resort and End Notes 70 and 71.) During the cold season in India, the Buddha allowed a double-layered outer robe (sa"nghaati) to be used and so — using the Great Standards[12] as a guide — in even colder climates extra layers may be allowable. In countries where hypothermia may be a danger, the use of extra layers seems sensible — especially if this cuts down on heating and medical expenses. (That a bhikkhu lives as frugally as possible is a major aspect of the Vinaya.) However, it is generally felt very important that the traditional robes remain the basic dress and 'extra layers' should not obscure this.

Q 11: "Is it [acceptable] that the ordained one requests some basic necessities such as food, drink, medicine, shelter, blankets, reasonable form of transport due to weakness (health reason)? How should one approach a monk or nun if one wants to offer necessities to them?"

A: There are definite conditions that allow a bhikkhu to ask for help. These would be when he is ill, or in danger, or when he has been formally offered help. See How to Help a Bhikkhu — Invitation for a fuller explanation.

Q 12: "Is it [acceptable] for one to offer basic necessities to monks or nuns without first asking them?"

A: Yes, generosity is a virtue highly praised by the Buddha and was often the first virtue he mentioned. It goes against the general modern selfish attitude of 'getting is better than giving' and leads on to contentment and the calm that can lead to deep meditation and wisdom. So, if it makes one happy to make an offering then one can do so without asking first. However, the offering should also be endowed with wisdom so that one gives something that is useful and not beyond one's family's means.

Q 13: "Why do we bow to monks/nuns and the Buddha Statue?"

A: The yellow robe worn by monks is an emblem and reminder of the Triple Gem, as is the Buddha Statue. Therefore one is really bowing to the Buddha, Dhamma and Sangha, not to some person or statue. There are two aspects to bowing — the bodily action and the mind. If one bows because it gives one the opportunity to demonstrate one's faith in the Triple Gem, because it seems the right thing to do, and because it leads the mind to calm, then it will be beneficial. If one bows without reason or because one feels that one must do so for appearances sake, then it is a rather empty gesture. (Even so one's appreciation can grow.)

When I bow three times to the Buddha Statue or to senior monks, I mentally recollect 'Buddho,' then 'Dhammo' and then 'Sa"ngaho' and also have mindfulness of the bodily posture as it bends forward and the head touches the floor. (See Etiquette and End Note 120) However, in Western countries this is often misunderstood and can be the source of quite a lot of embarrassment. It is up to the persons themselves to decide what is

appropriate under the different circumstances.

Q 14: "Is it [acceptable] to put two hands together [in añjali] when paying respect to monks/nuns and Buddha Statue, or should one bow to show more respect?"

A: One should show respect from one's heart in the way that seems best to oneself, recollecting the Triple Gem and doing it mindfully. No good monk (or Buddha statue) is going to take offence if one does not bow.

Q 15: "Why do monks shave their heads?"

A: When the prince who was to become the Buddha left his palace to seek a way beyond aging, sickness and death, it is said that one of the first things that he did was to "shave off his hair and beard and put on the yellow cloth." Buddhist monks always completely shave their head and beard, showing their commitment to the Holy Life (Brahmacariya) of one gone forth into the homeless life. (In India some ascetics tear out their hair, while others never touch it so that it becomes a tangled mass.)

A rule states that a bhikkhu should not allow his hair to grow beyond a certain length or time, so he will shave usually at least once a fortnight or month, sometimes more frequently. To do this he uses his razor, which is also one of his requisites.

'Hair-of-the-head' (kesaa) is one of the five parts of the body mentioned in the ordination ceremony and is used to recollect the true nature of the body. The bhikkhu is also not allowed to dye or pluck out any gray hairs, for they are useful reminders of old-age and impermanence. (Just consider how much time and money is wasted by people trying to make their hair remain beautiful and young-looking.)

Frequently Asked Questions

FAQ 1: "When a bhikkhu is sick and especially so in emergency cases, is he allowed to be attended to by female medical staff; e.g., female nurse, woman doctor, especially if the woman doctor is the only doctor/surgeon on duty? How does the Vinaya allow for this?"

FAQ 2: "It has been observed that in the Burmese, Sri Lankan, Tibetan and Mahayana traditions, women are allowed to make an offering directly to the monks. Yet Thai Buddhist monks are not allowed to accept offerings directly from women. Is it because it is against the Vinaya rules or a different interpretation of the rules?"

A 1&2: The Vinaya Rule specifies that if a bhikkhu touches or is touched by a woman, it is an offence — a very serious offence — only if the bhikkhu is "overcome by lust, with altered mind." However, the practicing bhikkhu knows that as his mind changes so quickly, he has to be extremely cautious about involving himself in doubtful situations. It is better to be safe than sorry, even if this may seem over-scrupulous. In emergency situations the bhikkhu will have to decide for himself and be sure to take care of his thoughts.

In Thailand it is a tradition (not strictly a rule) that the monk uses a 'receiving cloth' to emphasize that there is no touching. (For more about these questions, see Intimacy —

Touching, How to make an Offering, and End Note 85.)

FAQ 3: "What is the rule if an eight-preceptor unintentionally comes into [direct physical] contact with another lay person or eight-preceptor or ten-preceptor or monk or nun of opposite gender?"

A: As with the preceding cases with bhikkhus, there is no fault if there is no wrong intention.

FAQ 4: "It is mentioned in the Vinaya rules that a monk is not allowed to reside under the same roof with a woman. How does that apply to multistoried (condominiums, flats, apartments) and multi-compartment buildings (terrace houses), where the flats, terrace houses, share one roof?"

A: This has become a complex question with various interpretations because of modern conditions. The spirit of the rule is very important — avoiding possibilities of intimacy — while the interpretation will depend on the monk and the circumstances. In countries without proper monasteries there will always have to be something of a compromise. (See *Staying Together* for a discussion of this.)

FAQ 5: "The Vinaya rules disallow monks from touching or handling money. As such, in Buddhist countries monks must have a Kappiya [attendant] to handle money for them. However, if a monk has to travel and does not have a Kappiya, under such circumstances do the Vinaya rules allow him to handle money personally? This is a problem especially in non-Buddhist countries."

A: While it may be a problem or inconvenience, the rules are there to protect and remind the monk about dangerous, unskillful actions. If the monk becomes increasingly involved with money there is a tendency for the whole of his bhikkhu-life to be compromised — and that would be a far greater problem. Soon after the Final Passing Away of the Lord Buddha this sort of question had already become a major controversy and it is now even more complex under modern conditions.

However, modern conditions also have brought their own assistance to keeping these rules. For instance, a bhikkhu can be given an air ticket and travel around the world (if need be) without having any money or attendant. He will need to be met at the airport and helped in the normal way, but that should be natural if he has been invited to come by the lay group. (He should not really be traveling otherwise.) And, of course, a monk can use postage stamps and 'telephone-cards' that add convenience to communicating — when it is appropriate. (See the section on Money, especially the *Me.n.daka Allowance*.)

FAQ 6: "Is there a Vinaya rule that states that once a person becomes a monk, he is not allowed to disrobe? If he is allowed to disrobe, is there anywhere in the Vinaya that sets the maximum number of times he is allowed to do so. If so, under what circumstances is he allowed to disrobe?"

A: I know of no place in the Vinaya that states a bhikkhu cannot disrobe. If he no longer has any interest in the bhikkhu-life, the tendency will be for him to become lax and a bad

example for others. His Dhamma friends therefore will try to re-fire his enthusiasm. However, if that is not possible, becoming a good layman may be better than being a bad monk. (Nevertheless, in some countries there is a cultural expectation of 'ordaining for life' and a corresponding stigma attached to disrobing.) There is a tradition (but not a rule) about a bhikkhu not re-ordaining more than seven times. (See Disrobing.)

FAQ 7: "The Vinaya states that monks are not supposed to eat once the sun has passed its zenith. Still, what happens if they are in countries such as regions of the North or South Poles, e.g., Norway, Alaska, where the sun never sets for six months and for the next six months, there is no sun."

A: I understand that the zenith here means when the sun reaches the highest point in its arc across the sky. In most habitable areas of the globe this arc may be low to the horizon but it should still be possible to follow the rule. And if bhikkhus ever reach the polar regions^[13] they will have the Great Standards to guide them. (More specifically, see Meal Time for time limits.)

FAQ 8: "It is stated in the Vinaya that when a lay person offers fruit to a monk, he has to make a cut on one of the fruits to make it permissible for the monk to accept. How did this rule originate? Also, lay people, when offering fruit juices to monks after midday, are not allowed to offer fruit juices from fruits larger than the size of a fist. Is this in the Vinaya and why is it so?"

A: At the time of the Buddha, some lay people complained that the monks destroyed the 'life' in seeds. Therefore lay people can be asked by the monk if it is allowable for him to eat those fruits. In some monasteries (not all) this is done by the lay people cutting them. (See Offering Fruit: Kappiya and End Note 91.)

It is the Commentary to the Vinaya that mentions about 'great fruits.' This practice, however, is not followed in every monastery. (See Fruit Juices.)

FAQ 9: "In Thailand, it has been observed that Thai Buddhist monks are allowed to drink tea, cocoa, coffee (but without milk) after midday. But in some other Buddhist countries like Burma, monks are not allowed to do this. Is this part of the Vinaya rules or is this just tradition, custom, or local practice? If it is in the Vinaya, how do you explain the differences in interpretation?"

A: The fourth of the Recollections of the Bhikkhu's Requisites is:

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen, and for the maximum freedom from disease." (OP p.47)

There is an allowance in the Paali texts that 'medicinal-tonics' can be taken in the afternoon while 'lifetime-medicines' may be consumed any time they are needed. (See Lifetime Medicines.)

There are different interpretations and practices about how ill a bhikkhu has to be for it to be allowable to take such 'medicines.' Some bhikkhus will not take anything other than pure water, while some will over-stretch the Rule to even drinking 'medicinal' food-

drinks (e.g., Ovaltine) in the afternoon. Some bhikkhus will consider tea-leaves allowable (as 'herbs') while some will see it as food or as a 'stimulant' (caffeine) and therefore not appropriate. Also, the ordinary rural villagers of South East Asia (until very recently) would have had no tea or coffee to drink, so such items could be considered quite a luxury. It will depend on local conditions and interpretations, which are allowed for in the Vinaya through the Great Standards. (See also Lifetime Medicines.)

FAQ 10: "Can a monk retain property that he had as a lay person? Also, can a monk receive property that has been passed to him as inheritance? Is a monk also allowed to accept property donated to him by lay devotees and which has been transferred to his name? What is the Vinaya's stance on this? Does the Vinaya also allow for monks to sell/transact property that has been donated to them in order to buy, for instance, another piece of land in an area that is more suitable for spiritual activities?"

A: This is a complicated question. If there is a steward who does the arranging for the bhikkhu in the proper manner then certain things would be allowable. (See What does a Bhikkhu Possess.) However, there are very strict guidelines about this. (Please see the various rules about Bhikkhus and Wealth.)

Practically speaking, bhikkhus in Thailand are not ordered to renounce all their property, etc., when they receive ordination. (As mentioned elsewhere, the majority of bhikkhus in Thailand will return to lay life within a certain period.) Bhikkhus who are serious about dedicating their life to the Holy Life will obviously take the Lord Buddha as their example and like Him renounce all that is worldly.

There are specific rules, not covered in this work, about Community land and property, and the different ways they are managed. (However, see also Wrongly Received Gifts.)

FAQ 11: "Does the Vinaya state that monks cannot take nuns and lay people as their teachers? If this is so, what is the reason for this?"

A: The taking of a Teacher (aacariya) by a bhikkhu and living in dependence (nissaya) on him can only be between bhikkhus. (See Becoming a Bhikkhu; End Note 24 on the qualities of a Teacher.) And even according to the bhikkhunī's own Rule, in the time of the Lord Buddha, she was not allowed to teach bhikkhus. However, this does not mean that a bhikkhu cannot learn from others.

FAQ 12: "Are monks allowed to own and/or drive vehicles? Is this allowed by the Vinaya? If it does not go against the Vinaya, would it still be socially acceptable, given the monk's spiritual status in society?"

A: There is a specific rule against bhikkhus owning vehicles. Obviously, 'motor vehicles' were not available in the Buddha's time and most travel would have been on foot. However, there was the case:

"...when the group-of-six bhikkhus went in a vehicle yoked with cows and bulls, they were criticized by the lay people. The Buddha then established a fault of Wrong-doing for a bhikkhu to travel in a vehicle; later illness was exempted from this guideline...

"Traveling in a vehicle in the Buddha's time was an extravagance. A strict application of this training in Thailand is not allowing bhikkhus to drive or own vehicles, and (officially) not to ride on motorcycles." (HS ch.17)

Bhikkhus were allowed to use ferry boats, etc. (In Thailand, bhikkhus from riverside monasteries will go on alms round by boat.)

FAQ 13: "Does the Vinaya permit monks to practice herbal, traditional or ayurvedic medicine?"

A: In Thailand, I understand that one cannot be officially registered as a herbal doctor while still a bhikkhu. While providing medicines for one's fellow monks is very much allowable, it is definitely wrong that a monk dispenses medicine for reward. (See Wrong Livelihood and End Note 115.)

FAQ 14: "When a monk commits a paaraajika offence, do the lay people have the right to ask him to disrobe? What is the usual procedure as stated in the Vinaya? What happens when a monk has been proven to have committed a paaraajika offence, yet refuses to disrobe in spite of demands from lay devotees and there is no Sangha Council to enforce the demands, as is the case in non-Buddhist countries? Under such circumstances, what do the lay people do?"

A: If a bhikkhu commits a paaraajika offence he is 'defeated' and no longer a bhikkhu even if he is wearing robes. The Community of bhikkhus will have nothing to do with him and will expel him. (See Disrobing and End Note 31.) However, if the accused 'bhikkhu' does not admit to the offence and it cannot be proved, the results of kamma must be allowed to run their own course. Buddhism has never engaged in violent witch hunts. (See Strictness and Blaming Others.) And for how lay people dealt with stubborn monks in the Buddha's time, see Disputes.

FAQ 15: "What questions should one ask a monk when offerings of requisites are made; and to what extent is a monk limited (and why) when making his reply; and when is it all right to ask details of preferences and specifications; and how to find out what is appropriate if the robed person finds it difficult or is unable to mention what is required?"

A: Generally, the right-practicing bhikkhu will be a person of few wants for he is trying to go to the ending of all desire. However, there may be certain things he may need but may not mention until he is sure that the donors are completely sincere in their invitation. If the donor makes specific suggestions, the bhikkhu may refuse, he may accept, or he may remain silent — and such silence may very well be a positive response (as it was in the Lord Buddha's time). Therefore, as the donor gets to know the bhikkhu he or she will become more sensitive about what is needed and what is appropriate — and be able to interpret any 'silence' in the right way. (See the section on Invitation and Beginner's Question 12 above.)

Part Two: Establishing a Background
Precepts

The awakened mind has gone beyond greed, hatred and delusion. Yet for those of us who are still striving towards this end such unskillful tendencies have to be addressed. We need guidelines to help us become more aware of our actions and speech, so that we do not go off the Buddha's Middle Way. For a start there are the Five Precepts, then the Eight and the Ten Precepts, [see End Note 4] and then the 227 Paa.timokkha Rules of the bhikkhu.

The Five Precepts are basic human ethical standards — answering the fundamental questions of 'what do I do, what should I say?' These standards are further refined by the Eight Precepts, which allow the lay person to live a life closer to that of the monk — even if temporarily.[14] This may then lead to the Ten Precepts of a novice (saama.nera) or of a dasasiila mata nun.

The Vinaya and Paa.timokkha rules were set down by the Buddha in response to specific incidents that occurred either within the Community of bhikkhus or through their interaction with the lay community. An explanation of the original circumstances that led to the formulation of a rule is usually included in the scriptural text as an introduction to that rule. The emphasis therefore is always on Dhamma practice with the Precepts or Vinaya as a vital guide and support.

When a bhikkhu takes up the training rules, he might find that past habits and tendencies still cause problems — especially in a non-supportive environment. Of course, staying within a suitable environment will simplify this, which is a major reason for some rules. Therefore it is important to remember that the bhikkhu never practices in isolation and always needs the support and understanding of lay Buddhists. There is the need for mutual support and encouragement between the lay and bhikkhu communities. Knowing something of the rules should enable the lay person to appreciate this.

Bhikkhus

Buddhism has been said[15] to be 'deeply rooted in a country when a local young man can become a bhikkhu, learn and then recite the Paa.timokkha Rule in his own country.' This originally referred to Sri Lanka thousands of years ago but now that Buddhism is moving to the West such conditions are starting to appear there, too.

The Bhikkhu Sa"ngha or Community of monks is probably the oldest of any of the institutions that have remained faithful to their origins and spread world-wide [see End Note note 7]. While scholars like to track its historical development from country to country, we could also start with a particular bhikkhu and trace the thread back through preceptor after preceptor to the Buddha Himself. Its many remarkable features enable men from different classes, backgrounds and cultures to live together in harmony and fellowship. Most important, it offers ideal conditions for the individual to train and meditate, to awaken to Dhamma, which is the whole point of the Buddha's Teaching.

Becoming a Novice

The first part[16] of the ordination[17] procedure for bhikkhus is known as the Going

Forth into Homelessness (pabbajjaa). If it finishes with just that — without going on to the Questioning of the candidate and the Acceptance of him by all the gathered bhikkhus into the Bhikkhu Sa"ngha — the candidate is known as a saama.nera or novice. This is usually the case when the candidate is less than the twenty years of age necessary to become a bhikkhu. A very young boy is not allowed to become a novice either, but the minimum age will vary according to place.[18]

A saama.nera wears the 'yellow robe' like a full bhikkhu — except he does not have the sa"nghaa.ti (double-thickness robe) — and leads a very similar life. In some places a period as a novice forms part of the preliminary training to become a bhikkhu, while some men decide to remain saama.nera for various reasons. The saama.nera keeps the Ten Precepts and the 75 Training Rules (sekhiya) and some other rules of the bhikkhu. Later, when he is ready and if he is old enough, he can ask the bhikkhu community for full ordination (upasampadaa).

Becoming a Bhikkhu

In the Pali texts, when a man decided to become a bhikkhu, he is often quoted as saying:

"Confined is the household life, a path of dust; the going forth is open and spacious. Not easy is it living in a house to lead the religious life absolutely fulfilled and purified, as polished as mother-of-pearl. Suppose I were to shave off my hair and beard, clothe myself in ochre robes and go forth from homelife into homelessness?" (HS ch.19) However, anyone wishing to become a bhikkhu must fulfill certain conditions about which he will be questioned during the actual ordination procedure. The candidate must be male and at least twenty years old. He must never have committed any grievous crimes and, if previously ordained, he must not have been guilty of any Defeater (Paaraajika) offences or have entered some other religion without disrobing first. (See BMC pp.88-89) He should also be of good reputation; fit and healthy enough to carry out the duties of a bhikkhu; not in debt; not subject to government service; and have permission from parents or guardian.

The Ordination ceremony requires a prescribed boundary (siima), a preceptor (upajjhaaya) and a quorum of bhikkhus to validate the formal Sangha Act. In the formal procedure the candidate is examined as to the necessary qualities[19] and, if all the bhikkhus are satisfied, they receive him into the Sangha, the Community of Bhikkhus.

It is in this way that yet another link is added to the bhikkhu-lineage. Henceforth, the new bhikkhu can participate (and make up the necessary quorum) in future assemblies and help receive other new bhikkhus — as bhikkhus have continued to do for two and a half thousand years. (See EV,I,p.4; OP)

When a candidate requests full admission to the Community[20] (after the saama.nera ordination) he does not make any 'lifetime vows' but offers himself for training and instruction under his Preceptor's guidance. At the end of the ordination ceremony, the

Preceptor will immediately instruct the new bhikkhu (or arrange that he is properly taught) about the Paa.timokkha Rule and the other principles that all bhikkhus should follow and observe.[21]

For the first five years a bhikkhu is called navaka ('new one') and he must live 'dependent' (nissaya) on a senior bhikkhu — either his preceptor or teacher (aacariya) — training in the ways of a bhikkhu. The preceptor and the new monk should be kind and helpful to each other, in almost a father-and-son relationship. A new bhikkhu who no longer lives under his preceptor must take another senior bhikkhu as his teacher and depend on him instead.[22]

For the next five years after his navaka period, the bhikkhu is called majjhima, ('one in the middle') and he is allowed to live by himself if he is accomplished in certain qualities. [23]

When a bhikkhu has completed ten Rains he is called Thera, which can be translated as 'an elder who is worthy of respect.' If he is also accomplished in certain extra qualities, [24] he is allowed to give ordination as preceptor, to be a teacher, and have young monks live in dependence on him.

Ordination in South East Asia

Throughout South East Asia, it is very common for young men to become bhikkhus (or novices) for a short period of their life. Traditionally this occurs during the three months of the Rains Retreat, after which they disrobe and return to lay life, hopefully knowing and appreciating much more about the bhikkhu life — and probably having friends still in the monastery whom they can visit for advice. In Thailand this means that while a small proportion of bhikkhus will spend all their life in the robe, many more Thai men will have tasted the life.

Such an ordination is also a rite of passage, for it is a family, even a village event with many people joining in to see the young man off into this new stage of his life.[25] The new monk will frequently visit his former home on his daily alms round so his ordination has a wider influence, showing the continuing possibility of living the 'Holy Life' started by the Lord Buddha so long ago.

It may also be considered a way for the young man to show his gratitude to his parents and grandparents, for they are thought to participate and share in the 'merit' he makes through his ordination. Also, some men might ordain for a time before marriage — one way for the young man to prove his maturity to his fiancée — and then again later in life after retirement.

The Rains Retreat

The bhikkhu's year is structured around the three months from July to October. In Asia this is the time of the monsoon season — the central period of the agricultural year — when the paddy fields are flooded and the main rice crop is planted. In the Buddha's

time (and until modern times), people were less likely to travel around during this period because the roads were bad and there was a danger of crop damage. So the bhikkhus likewise suspended their mendicant wanderings and had to settle in one place.

A bhikkhu must make a formal determination to be resident at dawn every day in that place for the whole three month period. (There are exceptional circumstances when he may be allowed to be away, but even then he should return within seven days.)[26] These three months are often a special time of study or meditation and so are sometimes known as the Rains Retreat or Rains Residence. This is also the normal time when the young men of South East Asia become monks for the traditional three month period (see above).

A bhikkhu often measures the length of time he has been a monk according to how many Rains Residences he has undertaken. Therefore instead of saying he has been 'ordained seven years' he might say he has been ordained for 'seven Rains.'

Disrobing

Living the bhikkhu-life properly, following the Buddha's Teaching, requires full commitment and sustained effort. If this is lost and his Dhamma friends cannot rekindle his interest, the bhikkhu is always at liberty to return to lay life. There are no lifetime vows, so perhaps living a good lay life is better than being lax in keeping the bhikkhu's rules. Nevertheless, in some countries there is a cultural expectation of 'ordaining for life' and a corresponding stigma attached to disrobing.

"A bhikkhu who is tired of the practice of the Brahma-cariya [Holy Life] and wishes to return to the state of being a lay man may do this by taking leave of the training..." (EV,IIIp237)

Disrobing is finalized by the monk clearly proclaiming his change of status before another bhikkhu or lay person. Once the other person understands his statement, he is no longer a bhikkhu. In Thailand there is often a formal ceremony for this that ends with the former monk undertaking the Five Precepts to replace the 227 Paa.timokkha Rule. (This is also considered a step downwards, for the ideal way is certainly to continue with the Holy Life 'for as long as life lasts.')

In those countries where temporary ordinations are 'rites of passage,' some men may ordain and disrobe several times in their life — before marriage and after retirement, for example. However, there seems to be a tradition that bhikkhus do not disrobe and go forth again more than seven times, but this rarely occurs.

If a bhikkhu commits a Defeater Offence there is no need for him formally to disrobe because he is automatically expelled by his wrongful action and is no longer a bhikkhu from that moment.[26b] He can never reordain during that lifetime.

Buddhist Nuns

This book is really only concerned with bhikkhus. [27] In the Theravaada lineage it

seems that the bhikkhunī ordination lineage for women given by the Buddha — equivalent to bhikkhu-ordination for men — was lost in Sri Lanka with the fall of Anuradhapura in Sri Lanka in the eleventh century C.E. and finally with the fall of Pagan in the thirteenth century C.E. Bhikkhunis originally observed 311 Paa.timokkha Rules, and there are whole sections of the Paali Vinaya texts devoted to their rules.

The Vinaya and the Patimokkha

The Paali Vinaya texts are contained in five large volumes. The Sutta- Vibhaṅga division comprises the two books that contain the 227 Paa.timokkha Rules (and those for bhikkhunis) with the stories of their origin and other explanations. The next two books, the Mahaavagga and Cullavagga of the Khandhaka division:

"...contain a great variety of procedural material dealing with such important Sangha functions as giving the Going Forth and Acceptance, the recitation of the Paa.timokkha and the keeping of the Rains Residence, as well as a great deal of material relating to bhikkhu's requisites, such as lodgings, medicines, clothing, etc." (HS ch. 7)

The last book (the Parivaara) is a form of appendix or supplement.

So the 227 Paa.timokkha Rules are a part of the greater Vinaya. As Ven. Thiradhammo remarks:

"...the Paa.timokkha is more like the bare bones or skeleton of the Vinaya Pi.taka [Basket]. Without reference to the explanations of the Sutta-Vibhaṅga or the elaboration of the Khandhakas this skeleton has no viable application!" (HS ch.7)

The Buddha laid down that on full and new moon days all the bhikkhus in residence in the same community must come together in a formal meeting. If there is a quorum of at least four bhikkhus, they should listen to the full Paa.timokkha Rule. A competent bhikkhu who has learned this by heart will recite it in the Paali language for the Community so that they can remind themselves of their responsibilities in keeping the major 227 Rules.[28] The complete recitation may take anywhere from thirty-five minutes to an hour, depending on the skill of the reciting bhikkhu.

Before the Paa.timokkha recitation begins, each bhikkhu should admit to any offences that he knows he has committed by formally telling another monk (or monks). Once this is accomplished, the monk is considered 'pure' and can listen to the recitation of the rules. (The recitation includes questions, asking if any bhikkhu present is guilty of the offences.) In many communities it is normal for each bhikkhu to make a 'general confession' of all possible offences to another bhikkhu before listening to the Paa.timokkha recitation.

Different offences are of different seriousness but the most common faults committed by carelessness or mistake can be cleared by 'confession' to another bhikkhu.[29]

Admitting to one's mistake and agreeing to do better in the future is the way of growth and progress towards the elimination of all carelessness and absentmindedness.

Offences

When a bhikkhu breaks his precepts or rules[30] it is called an offence (aapatti). Such offences are committed by action or word, although intention is (almost always) a decisive factor. Just thinking about doing something wrong is unskillful and may lead to future problems but it is not an offence. We will be examining some of these rules in the following pages.

Major Rule Groups of the Patimokkha

a) The Four Paaraajika — The Defeaters

The new bhikkhu is told about the Paaraajika Offences immediately after ordination, so he fully knows that they are the most serious of all the offences and that the consequences of transgressing them causes him to be no longer a bhikkhu. The nature of the act that breaks any of these four Paaraajika rules clearly reveals that the bhikkhu is no longer interested in developing the subtle and refined way of Dhamma. The alternative of voluntarily disrobing is always available if he feels he can no longer keep the Rule and this is considered a much better way to handle this sort of overwhelming desire.

A monk automatically falls from being a bhikkhu[31] by committing any of these four offences of Defeat: sexual-intercourse, murder, major-theft, or falsely claiming supernormal abilities. A bhikkhu who falls into any of these four Defeater offences thereby severs himself irrevocably from the bhikkhu community and is no longer considered a bhikkhu. The text portrays it with some vivid similes showing their irreparable nature: as 'a man with his head cut off'; as 'a withered leaf fallen from its stem'; as 'a palm tree cut down'; as 'a broken stone.' For while all the other offences can be remedied, these four are terminal.

b) The Thirteen Sa"nghaadisesa — Requiring Formal Meetings of the Community

This is a very serious class of offence. However, any offending bhikkhu can be rehabilitated through confession and supervised probation. Finally, the bhikkhu needs to be reinstated by a specially convened Community (Sa"ngha) meeting of at least twenty monks.[32]

c) The Two Aniyata — Indefinite or Undetermined

The Bhikkhu Community (together with the bhikkhu concerned) have to decide which rule, if any, has been infringed.

d) The 30 Nissaggiya Paacittiya — Confession with Forfeiture

These rules are often concerned with bhikkhus being greedy and excessive in their demand for offerings, or with bhikkhus obtaining requisites through improper means. This oppresses lay donors and, classically, led them to comment: "How can these recluses... not knowing moderation ask for... ?" The rules of this category also guide bhikkhus on how they should take care of requisites and restrain the bhikkhus from obtaining items that by their very nature are inappropriate.

This offence can be cleared by forfeiture of the improper item to another bhikkhu(s) and formal confession of the offence.

◊ The other classes of offences can usually be resolved by a simple 'confession' to another bhikkhu(s). They are:

e) The 92 Paacittiya — Expiation through Confession

All these offences can be cleared through confession to another bhikkhu.

f) The Four Paa.tidesaniiya — to be Acknowledged

g) The 75 Sekhiyavatta — Trainings

These are normally classified as offences of 'wrong-doing' (dukka.ta). There are two aspects to these 'rules of training' which are mainly about etiquette and good manners. First, they are a 'gauge' for the bhikkhu's mindfulness so that he becomes aware of his behavior. Second, there is the external perspective of an observer watching the bhikkhu's activity and noticing the care and refinement with which he moves, eats, etc. (For example, see Proper Behavior Outside the Monastery.)

h) The Seven Adhikara.nasamatha — Settlement of Issues

These are general procedures (rather than offences) for dealing with disputes, accusations, offences and duties. (See BMC p.511)

◊ In the full Vinaya texts there is also the class of 'grave' (thullaccaya) offence. This is a 'derived offence' from the most serious rules of Paaraajika and Sa"nghaadisesa (groups (a) and (b) above) to cover those circumstances when the full offence is not quite carried out but the conduct is still grave enough to be at fault. There is also the dubbhaasita offence of wrong speech.

Committing Offences

The Lord Buddha would not set down a rule until the situation demanded it, so the Paali often supplies the 'origin story' about how the different rules came about. Certain characters often reappear in the thick of misdeeds and mischief. For instance, one keeps on coming across Venerable Udaayin or the notorious 'group-of-six' monks. Their behavior[33] required attention and rectification from the Buddha, who then made it into a general rule for all the bhikkhus:

"In that case, bhikkhus, I will formulate a training rule for the bhikkhus with ten aims in mind: the excellence of the Community, the peace of the Community, the curbing of the shameless, the comfort of the well-behaved bhikkhus, the restraint of [defilements] related to the present life, the prevention of [defilements] related to the next life, the arousing of faith in the faithless, the increase in the faithful, the establishment of the true Dhamma, and the fostering of discipline." (BMC p.5)

Later circumstances may have required the Buddha to make amendments or special exceptions and the rule would then have been adjusted accordingly.[34] There are also many other minor offences mentioned in the original Paali texts, which have been further

enlarged upon by later Commentaries. So the range of rules has become very extensive, and their observance and interpretation correspondingly wide.

◇ Note that it was often lay people's criticism that brought the monk's wrong doings to the attention of the Buddha. (However, also notice how such criticism was often too hasty in blaming all monks rather than just the original delinquent.)

Modernization? The Great Standards

More than two and a half thousand years have passed since the Vinaya rules were originally set down by the Buddha, and many things have markedly changed since then. Should the rules be modernized and brought up to date? How can this be done?

Already during His lifetime, the Buddha made special allowances for different regions (or *desa*) outside the 'Middle Country' of North India — where He lived and taught. These dealt with both the workings of the Community — for example, a smaller quorum for ordination is allowed in distant parts where there are fewer monks — and practical measures, such as special dispensation for footwear and bathing. (See EV,II,p.173) So there is a precedent for adapting to conditions, but this does not mean the abolishing of any rules [see End Note 6].

The Lord Buddha also left us a set of principles that can still be used as a standard to judge new circumstances.[35] These are known as 'The Great Standards.' Properly used they should protect against a wholesale dilution of the Rule.[36]

This is how the Great Standards are formulated:

"Bhikkhus, whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable for you.

"Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is allowable, if it goes against what is not allowable, that is allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is allowable, if it goes against what is not allowable, that is allowable for you." (BMC p.27; see also EV, II, p170)

◇ Treated with care, these Great Standards should enable bhikkhus to live according to the Vinaya Rule in, for example, isolated communities in non-Buddhist countries with non-tropical climates. They form a touchstone for modern conditions and substances.

Strictness and Blaming Others

Among the unenlightened, finding fault with others (rather than dealing with one's own

problems) often seems to be one of our most damaging habitual tendencies. We are able to twist whatever we want to this purpose. (Including the book that you are reading.) For bhikkhus there are many cautions:

"... those [monks] who follow the Vinaya blindly... tend to be proud and arrogant, regarding themselves as better behaved and more strict than others, and despising other bhikkhus as inferior. This in itself is unbecoming and worthy of censure; and when such bhikkhus have to associate with others whom they feel to be deficient in observing the Vinaya, they do it grudgingly and with a sense of distaste, and thus bring even more trouble on themselves.

"As for the bhikkhu who behaves in the correct manner, he is bound to feel cheerful because he senses that his behavior is becoming." (OP p.11)

[shameless]. But he will remain tolerant and in perfect harmony with those who follow a different practice from his own on matters not clearly covered by the Vinaya..." (AB)
alajjii [shameless]. But he will remain tolerant and in perfect harmony with those who follow a different practice from his own on matters not clearly covered by the Vinaya..." (AB)

Disparate interpretations of the Vinaya rules can lead different communities into claiming that only their understanding is correct and everyone else is wrong. (See Disputes.) The Buddhist Monastic Code has this to say:

"There is, of course, a danger in being too independent in interpreting the tradition, in that strongly held opinions can lead to disharmony in the Community... At the same time,... there are many areas on which the Vibhaṅga [section of the Vinaya] is unclear and lends itself to a variety of equally valid interpretations. For proof of this, we need only look at the various traditions that have developed in the different Theravadin countries, and even within each country. For some reason, although people tend to be very tolerant of different interpretations of the Dhamma, they can be very intolerant of different interpretations of the Vinaya and can get into heated arguments over minor issues having very little to do with the training of the mind."

Venerable Thanissaro continues by emphasizing:

"...that any interpretation based on a sound reading of the [Paali] Canon should be respected: that each bhikkhu should follow the interpretations of the Community in which he is living, as long as they do not conflict with the Canon, so as to avoid conflict over minor matters in daily life; and that he should also show respect for the differing interpretations of other Communities where they too do not conflict with the Canon, so as to avoid the pitfalls of pride and narrow-mindedness." (BMC p.15)

◊ In the modern West we find ourselves with the unusual (unique?)[37] situation of having Buddhist monasteries and temples of so many different countries and traditions so close at hand. We should appreciate this abundance and variety, deciding which establishment suits our needs and then not worry about the shortcomings of other

places.

Part Three: The Patimokkha Rules

Having established a background, we will now turn to the rules themselves. Rather than following the traditional listing, we will group rules (of varying seriousness) together under four headings, which might pertain to, or be of interest to, lay people:

Harmlessness

Relationships

Possessions and Offerings

Right Livelihood for a Bhikkhu

Miscellaneous

For other Patimokkha Rules not covered here, see Appendix B

(I) Harmlessness

◇ Throughout its history Buddhism has been renowned for its tolerance and compassion towards all living beings and this is reflected in the Buddhist monks' Vinaya. Their rules cover situations of causing harm ranging from murder — which is universally accepted as a crime — to such things as destroying plant life.

Murder

The third Defeater (Paaraajika) Offence deals with murder. The original story describes how some bhikkhus wrongly grasped the Buddha's meditation teaching on the loathsome aspects of the body[38] and, falling into wrong view, committed suicide or asked someone to end their lives for them. The rule can be summarized like this:

"Intentionally bringing about the untimely death of a human being, even if it is still a foetus, is [an offence of Defeat.]" (Summary Paar. 3; BMC p.78)

◇ A bhikkhu must not recommend killing, suicide or help arrange a murder.[39] Also, because in this rule a human being is defined as beginning with the human foetus, counting "from the time consciousness first arises in the womb," he must not advise or arrange an abortion.

There is no offence if death is caused accidentally or without intention.[40]

Killing

The previous offence was one of Defeat for murder whereas this rule is one of Confession (paacittiya) for killing animals. It originally arose because Venerable Udaayin, a frequent delinquent, detested crows so much that he shot them with arrows and then displayed their cut-off heads.

"Deliberately killing an animal — or having it killed — is [an offence of Confession]." (Summary Paac. 61; BMC p.423)

'Animal' here is paano, literally 'having breath.' The Commentary explains that it includes living beings down to the size of a bedbug. Elsewhere the texts forbid the killing of "even

an ant."

◇ One of the bhikkhu's requisites is a water filter. This is employed to prevent the killing of (visible) waterborne creatures when making use of water from a well or stream. Practically, this also leads bhikkhus to take extra care that they cover water jars or regularly change water so that mosquito larvae do not have opportunity to breed. This shows how the Vinaya Rule emphasizes care and forethought as 'preventive medicine.'

There are two rules concerned with bhikkhus and their use of water:

One of these offences was originally perpetrated by the notorious 'group-of-six' monks who used water that contained living beings. It can be summarized:

"Using water, knowing that it contains living beings that will die from one's use, is [an offence of Confession.]" (Paac. 62; BMC p.424)

In the second offence the monks of AA.lavii were doing repairs and 'sprinkled grass and clay' with water that they knew contained life. It is summarized:

"If a bhikkhu knows that water contains living beings but still pours it out onto grass or earth it is [an offence of Confession.] Also pouring — or having it poured — into such water anything that would kill the beings therein is [an offence of Confession.]" (Paac. 20; See BMC p.319)

Intention is an essential factor here. For example, if a bhikkhu only intends to sweep a path but accidentally kills ants in the process, there is no offence because it is not deliberate. However, ordering an animal to be killed (and it is) is an offence. (Also, if he suspects that that animal was killed to provide him with food, it is an offence to eat it. See Meat-eating.)

Destroying Vegetation

◇ The common belief at the time of the Buddha was that plants (and even soil) were 'one-facultied life.' Today we have ecologically 'green' beliefs that are often equivalent — at least they seem to lead to much the same attitudes.[41] (In Thailand, forest monks are well known as the best protectors of the jungle.)

The eleventh Confession offence concerns destroying plant life. It originated because a bhikkhu harmed 'one-facultied life' by cutting down trees. He continued to cut down a tree even when the tree-deva[42] asked him to stop, so she went and complained to the Buddha. This led to lay criticism of such behavior and a rule was set down:

"Intentionally damaging or destroying a living plant is [an offence of Confession.]" (Summary Paac. 11; See BMC p.294)

Therefore destroying a living plant — for instance, felling a tree, uprooting a flower, burning grass — is a Confession offence; as is picking fruit from a tree, a flower from a bush, etc. It is an offence of wrong-doing (dukka.ta) to damage or destroy fertile seeds or pips, or viable seedlings. (See Kappiya).

◊ Bhikkhus who live in tropical forest monasteries constantly have to protect both the jungle and themselves. When paths are overgrown, snakes and other dangerous 'creepy-crawlies' can be trodden on — and bite back! There also may be a need for firebreaks. One way that forest monks cope with this is a daily routine of sweeping the paths. However they are not allowed to dig or clear the land.

The tenth Confession offence arose when bhikkhus dug the ground and got others to dig, and the local people criticized them because they considered the earth to be 'one-facultied life.' The rule is phrased like this:

"Should any bhikkhu dig soil or have it dug, it is [an offence of Confession.]" (Paac. 10; BMC p.292)

Digging, breaking the surface of the earth, lighting a fire on it, pounding a stake into it are all disallowed. (If such 'earth' is more gravel or sand than 'soil' — and has no living creatures in it — it may then be dug.)

◊ It is, however, allowable for monks to hint to laypeople or novices about what needs doing as long as the words or gestures fall short of a command. When bhikkhus need paths to be cleared, necessary work done on the ground, firebreaks made, etc., any lay attendant wanting to help should listen out for hints and indications: 'A post hole dug over there would be useful'; 'make this ground allowable,' etc. What is needed can then be clarified.

◊ One practical and long term effect of these rules is that they have steered bhikkhus away from involvement in agriculture and land ownership. Such a development would also have isolated bhikkhus from the lay community because they would no longer have needed to depend on alms food.

(II) Relationships

Bhikkhus cannot live in complete isolation from lay people, for the mutual support relationship is intrinsic to their way of life. However, it should never become an intimate relationship for this goes against the whole purpose of leaving the 'family life' with its endless 'enclosed' complications.[43]

The 'Holy Life' or Brahmachariya is one that checks the display of any form of sexual desire through the actions and speech of the bhikkhu. (In fact restraint from gross sexual misconduct is already part of the Five Precepts [see End Note 4]. The Eight and Ten Precepts immediately refine this and then the Vinaya manages it with even greater subtlety.) One's Dhamma life can then advance towards the ending of all desire through mind development and meditation. The most potent object for such sexual desire, that which the mind is most tenaciously grasping after, is usually associated with the opposite sex, so many rules involve this relationship.[44]

Sexual Intercourse

◇ The first offence of all the 227 listed rules of the Paa.timokkha concerns a bhikkhu engaging in sexual intercourse. It remains a hot issue, perhaps even more so today, going by the number of sexual scandals that rock the Buddhist religious world in both the East and the West. As Venerable Thiradhammo writes:

"While some of the guidelines may seem somewhat rigid or prudish, it is important to reflect upon the volatility and durability of rumour, even if untrue. The incessant sex-scandals in religious circles may provide a sufficient incentive to encourage the greatest measure of prevention and discretion." (HS ch.13)

The rule was originally laid down because of Venerable Sudinna. He was the son of a rich merchant, who left home to become a bhikkhu only after great opposition from his family. He went away to practice Dhamma and when he came back to visit sometime later, his parents were overjoyed to see him and plotted to lure him back into the lay life again. They invited him for a meal and then laid out their wealth in front of him, piled up in two huge heaps of gold, while the wife he had left behind dressed herself in her most irresistibly alluring way. Venerable Sudinna remained unmoved by all of this. After telling them to throw the gold away in the river, he called his former wife, "Sister." Nevertheless, when his elderly mother pleaded with him at least to give them an heir, he foolishly gave in and had sexual intercourse with his former wife.

This First Defeater Offence is summarized:

"A bhikkhu who engages in any form of sexual intercourse is Defeated." (Paar. 1; See BMC p.45)

Every form and variety of sexual intercourse with sexual penetration — whether genital, oral or anal, whether with woman, man or animal — is forbidden. The penalty is the heaviest one of Paaraajika or Defeat.

Intimacy — Touching

◇ The modern West has stories of sexual harassment, so the ways that the Buddha dealt with such matters should not seem so very strange.

If a bhikkhu touches a woman in a sexual way, he commits a very serious offence requiring formal meetings of the Community and probation (Sa"nghaadisesa). The scrupulous bhikkhu wants to remain above suspicion so, if he can, he will avoid all physical contact. (Hence his attitude to shaking hands. This also explains why in Thailand a receiving cloth is used to receive offerings from women. (See EN 85)

The rule was first set down by the Buddha after a brahman and his wife had gone to inspect Ven. Udaayin's fine dwelling. As Ven. Udaayin was showing them around, he came up behind the lady and "rubbed up against her limb by limb." After they had left, the husband praised Ven. Udaayin but the wife was critical and explained what had happened. The brahman then complained, "Isn't it even possible to take one's wife to a monastery without her being molested?" This rule was then set down:

"Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community." (Sa"ngh. 2; BMC p.100)

To be at fault, the bhikkhu must usually do some action to bring contact with a woman while lust overcomes his mind.[45] If he accidentally stumbles and bumps into a woman or vice-versa, or if he is accosted by a woman, as long as there is no intention to come into lustful contact there is no offence. However, the average bhikkhu's mind tends to be so quick and unruly — he is, after all, still in training and therefore unenlightened — that he may prefer to be super-cautious about such situations.

If a bhikkhu touches his mother out of affection, then this is still an offence but the lesser one of wrong-doing (dukka.ta). [46] While gratitude to parents was strongly emphasized by the Buddha, the bhikkhu having left the home-life and his family should not cling to worldly relationships. The only true way for him to fulfill his filial obligations is by gaining insight into Dhamma and then teaching his parents.

If a bhikkhu is acting with lustful intentions, he incurs a grave (thullaccaaya) offence for making bodily contact with a pa.n.daka ('sex- aberrant') and an offence of wrong-doing for contact with a male. (See BMC p.103)

◇ The previous rules dealt with the bhikkhu's physical actions, the next two rules are offences — again of the very serious category — that concern his wrong speech towards women.

Flirting

This rule came into being when many women visitors came together to look over Ven. Udaayin's dwelling. He spoke to them in a lewd, flirtatious way so that some of them said, "It is improper. Even from our husbands we wouldn't like to hear this sort of thing." Therefore, the Buddha laid down this rule:

"Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community." (Sa"ngh. 3; BMC p.110)

Propositioning

◇ The following rule is very relevant today when some misguidedly believe that submitting to sex with spiritual teachers can help in their spiritual development.

Again, it was originally a lustful Ven. Udaayin who was the cause of this offence. This time, he suggested to a beautiful and devout woman follower that she make a 'special offering' to him, that of sexual intercourse. The Buddha then set forth this rule:

"Telling a woman that she would benefit from having sexual intercourse with oneself is [an offence requiring initial and subsequent meetings of the Community.]" (Summary[47] Sa"ngh. 4; BMC p.117)

Matchmaking

◊ The major issue today seems more to center around divorce and the breakdown of marriage rather than arranging marriages. However one should note how these affairs can involve the bhikkhu and how he should guard against becoming too drawn in. (It is also noteworthy that this is considered one of the most serious offences.)

Ven. Udaayin caused this rule to be set down because he involved himself in arranging many marriages and liaisons. When some of these failed, they blamed him for the failure. The offence is summarized:

"Should any bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage — even if only for a momentary liaison — it entails initial and subsequent meetings of the Community."(Sa"ngh. 5; BMC p.117)

A bhikkhu should not officiate at weddings,[48] except perhaps to chant a blessing afterwards and encourage the newly married couple to lead virtuous and faithful lives together based in generosity, virtue and meditation. He also has to be circumspect when counselling couples. (There is no offence in reconciling a married but estranged couple as long as they are not yet divorced.)

Alone with a Woman

◊ A bhikkhu not only has to be impeccable but also must be seen to be so. He sets an example for everyone and therefore must be beyond reproach. Any doubtful situations have to be clarified, which is how the next rules came about. Some knowledge of these rules may also help to explain the sometimes seemingly antisocial attitude of some bhikkhus. (When bhikkhus are reluctant to enter into too private a conversation, it may reflect the unsuitability of the time and place for such a meeting.)

There are two aspects to these particular rules: physical closeness and private conversation (see below Talking Privately). If a woman sees a monk who is sitting alone and she wants to sit close to him, or she wants to have a one-to-one conversation with him, the following rules have to be taken into account.

First, the rules dealing with intimate proximity:

The Two Aniyata, Indefinite or Undetermined Cases, were formulated after Ven. Udaayin went to visit a recently married young woman. He sat privately with her, in a secluded place, just the two of them, talking about worldly affairs. The respected female lay-follower, Visaakhā, saw them sitting there and said to Ven. Udaayin, "This is improper, Ven. Sir, and unsuitable, that the master should sit in private like this. Although, Ven. Sir, the master may have no desire for sexual intercourse, there are unbelieving people who are difficult to convince."

The Buddha therefore set this down:

"Should any bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to the sexual act), so that a female lay follower whose word can be trusted, [49] having seen (them), might describe it as constituting any of the three cases — involving either Defeat, [Community Meetings], or [Confession] — then the bhikkhu, acknowledging having sat (there), may be dealt with for any of the three cases... or he may be dealt with for whichever case the female lay follower described. This case is undetermined."(Aniyata 1; BMC p.157)

The Second Indefinite Offence is similar to the first, except that the place is less secluded and therefore not suitable for sexual intercourse although it could still be grounds for the other sexual offences, such as "addressing a woman with lewd words."

◊ When a bhikkhu intentionally sits alone with a woman in a secluded or private place (as in the above two rules) it can lead on to more intimate behavior or at least to misunderstandings from unexpected onlookers. To preclude such problems a bhikkhu needs a companion or 'chaperone'. [50]

A 'secluded place' is where a monk and women can sit (or lie down) on a seat together in a place that is hidden from view and out of earshot, for example, a private room or behind a wall or hedge. In such circumstances, a man or boy old enough to understand what is inappropriate conduct must be also present as chaperone. Therefore, if a woman — or women, for according to this particular rule (Aniyata 1) it does not matter how many there are — sees a bhikkhu sitting alone in such a very secluded place, she should remember about this rule and not go and sit with him but await a more suitable time or find a male to act as chaperone.

A less secluded but still 'private place' (Aniyata 2) would be, for example, a bench in a deserted park or a glassed-in porch or any other place that is private but not secluded enough for sexual intercourse. (BMC p.389) In this case, the Commentary allows the chaperone to be either male or female but they must be someone who knows 'what is and what is not lewd' and they must be 'within sight.' However if the monk and woman talk together the chaperone must be male because of the relevant rule about that. (See Talking Privately below.)

◊ The following 'Confession Rules' connect with the above 'Indefinite Rules.' (See explanations above for definitions of a 'secluded' and a 'private place'.)

The forty-fourth Confession Offence originated when the husband of a woman denounced Ven. Upananda for sitting alone in a 'secluded place' with his wife. The ruling:

"Sitting or lying down with a woman or women in a private, secluded place with no other man present is [an offence of Confession.]"(Summarized Paac. 44; BMC p.385)

The next Confession Offence follows on with Ven. Upananda, this time, being caught sitting alone with the man's wife in a 'private place.' This time the ruling is:

"Should any bhikkhu sit in private, alone with a woman,[51] it is [an offence of Confession.]"(Paac. 45; BMC p.389)

Therefore as with the Indefinite Offences above there needs to be a chaperone present.

Talking Privately

◇ The previous rules dealt with physical proximity whereas this next rule concerns a bhikkhu and woman talking alone. It might appear strange that a rule should completely forbid confidential interviews with a bhikkhu alone. Yet if one reflects on how things have regularly gone wrong with such private spiritual counselling, it is easier to see that being safe is better than sorry — for the sake of everyone involved. Even if their conduct is completely pure, it still may lead to rumour and criticism.[52]

The seventh Confession offence arose when Ven. Udaayin went to visit lay supporters. He sat close to the mother of the family at the front door, teaching her Dhamma in a quiet, confidential manner, and then approached the daughter-in-law who was by the side door and spoke to her in the same way. Both women mistakenly thought that he was flirting with the other, and criticized him, saying that Dhamma should be given in a clear and open way. As a result the Buddha eventually laid down that:

"Teaching more than six sentences [vaacaa] of Dhamma to a woman, except in response to a question, is [an offence of Confession] unless a knowledgeable man is present." (Summarized Paac. 7; BMC p.285)

There are different interpretations as to exactly what is meant by 'six sentences,' for the Paali word vaacaa can mean 'word,' 'saying' or 'speech.'[53] Even if there are many women, but no other man, it is still considered an offence.

◇ One can see from the origin of this rule that the point (again) is not that women cannot be taught Dhamma but that it should be done in a way that is completely open and above misinterpretation.

Staying Together

◇ The next rule deals with the proximity of bhikkhus and women at night. There are different interpretations of this rule and as it is a frequently asked question extra translations with some discussion will be included.

This rule originally arose when Ven. Anuruddha — one of the most highly accomplished disciples of the Buddha — was traveling and asked the woman who owned a travelers' rest house if he could stay the night. She readily agreed and when more travelers arrived and Ven. Anuruddha let them share the room, she invited him to come and sleep inside instead. She had, however, become infatuated with him and tried to seduce him. When she saw that Ven. Anuruddha was completely unmoved, she came to her senses and asked his forgiveness. Ven. Anuruddha then gave her a Dhamma talk which so delighted her that she took refuge in the Triple Gem.

Here are several translations:[54]

"If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with a woman, even for one night, it is [an offence of Confession.]" (Paac. 6; Nv p.14)

"A monk who lies down with a female in the same building under the same roof and within walls, which are complete or almost complete, commits [a Confession Offence.]" (Paac. 6; BBC p.120)

"Lying down at the same time in the same lodging with a woman is [an offence of Confession.]" (Paac. 6; BMC p.280)

There are complications concerning how this rule should be applied to modern conditions, for example:

"Houses in tropical climates are often constructed without the system of doors and rooms found in colder climates, hence the importance of this rule. Bhikkhus obliged to stay in a Western-type house with lockable rooms in places where no [monastery] exists, as must sometimes happen during Dhammaduta [Spreading-Dhamma] work, will hardly be included here." (Paat. 1966 Ed.; p106)

"The Commentary (Samantapaasaadika) further explains that when there are many rooms in a single building — such as in a block of flats or apartments — the 'same sleeping place' is only those rooms which have a common 'entrance' (upacaara). It continues by explaining that an 'entrance' is where one washes one's feet before entering a set of rooms. Now each flat/apartment usually has a doormat on which one wipes one's feet before entering the flat/apartment and therefore, following the Commentary, the doormat marks the 'entrance' (upacaara) of a single 'same-sleeping-place.' In other words, separate flats/apartments become separate sleeping places for the purposes of this rule."(AB)[55]

So there are different interpretations as to exactly what is meant by 'same place.' For example, does a locked door make a room a separate place? The Commentary suggests that if a building is divided into units that are not connected and each has a separate entrance, then each unit counts as a 'place.' Therefore apartment blocks would be allowable. And hospitals?

In the West, where there are few monasteries, visiting bhikkhus have to decide how to follow these rules. It is not just a question of being strict but also about how it looks to lay people. Will they be suspicious about a bhikkhu staying too close to women? How will they feel if he stays in an expensive hotel room? A good standard is probably:

"...since the Canon gives no clear guidance on this point, the wise policy for an individual bhikkhu is to follow the views of the Community to which he belongs." (BMC p.274)

Traveling Together

The next point to deal with is that of a bhikkhu traveling with a woman. This is also a very practical question and is often asked about.

In the Buddha's time, a bhikkhu was about to set out on a journey when he met a woman who has just quarreled with her husband. She asked where he was going and if she could accompany him. He agreed. The husband then appeared, searching for his wife. He heard that she had gone off with a monk and assumed that they were lovers, so when he caught up with the pair he thrashed the bhikkhu before explanations could be made. When the husband realized his mistake, he apologized to the bhikkhu. Therefore this rule was set down:

"Traveling by arrangement with a woman from one village to another is [an offence of Confession.]" (Summarised Paac. 67; BMC p.434)

◇ Modern practice differs according to the Community so lay women should bear this rule in mind when arranging transport for bhikkhus,[56] or going to the same place as them. Reluctance by a bhikkhu to arrange such journeys might also be explained by this rule.

"...it seems reasonable, as there is some uncertainty [as to whether it applies to more than just one monk and one woman,] to be more lenient allowing a journey with one or more women as long as there is at least one male accompanying the monk and the journey is not long. For example, a woman driving two monks in her car to an invitation in the next village seems no more reprehensible than two monks sitting down talking Dhamma to the women, but two women driving across Australia with two monks could be a cause for concern." (AB)

(III) Possessions and Offerings

The term 'bhikkhu' is defined as 'almsman,' or 'mendicant.' He is one who depends on others for his material needs. This relationship of 'right livelihood' incurs responsibilities: the bhikkhu must receive and use offerings in the right way, whereas the lay devotee should make material offerings in the right way and receive Dhamma teachings in the right way. (See also Wrong Livelihood.) The lay person gives material support, which the bhikkhu properly receives and uses in his Dhamma-practice so he can eventually reciprocate with the 'highest of gifts' — Dhamma.

The proper needs of a bhikkhu and how they are supplied is extensively covered in the Vinaya Rule. If all bhikkhus were enlightened, we obviously would need few guidelines. However, most monks are still in the process of learning how to completely to eradicate greed, anger and delusion, so 'possessions' misused can easily lead to unskillful states of mind.

The Four Requisites: What Does a Bhikkhu Need?

The Buddha said that there were four necessities of life — clothing, food, lodging and medicine — and that they have to be treated properly:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body that cause shame.

"Properly considering almsfood, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort.

"Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen and for the maximum freedom from disease."
[OP pp.46-47; (Pali: M. I, 10; A. III, 387)]

Clothing, food, shelter and medicine are necessary whether one is a lay person or a bhikkhu. The bhikkhu, however, should take a completely balanced stance towards these fundamentals. Advertising and the latest fashion should not draw him, for he should be solely concerned with simplicity and lack of attachment towards things.[57] It seems that the original requisites were 'basics' that wandering bhikkhus could conveniently carry around, for example, an alms bowl, three robes, a sitting cloth, a needle-case, and a waist band. However, extra allowances were gradually given as the need arose, for instance, a water filter, a razor and its sheath, the stone and strop for sharpening it and then articles such as an umbrella and sandals. Later the commentaries allowed other similar items.

Does a Bhikkhu Beg?

The Buddha made it clear that bhikkhus should avoid begging if possible. (In times of great need a bhikkhu is allowed to ask for his basic requisites, for example, if his robes are stolen he may ask any lay person for one replacement robe.) He gave this story about 'begging':

A bhikkhu came to the Lord Buddha and complained about a great flock of noisy birds that came to roost at night in the forest surrounding his abode. The Buddha suggested that if he wanted them to go away he should go, many times throughout the night, and beg a feather from each bird. The birds, thinking, 'that monk wants a feather, and another, and another...', left the forest and never returned. The Buddha then explained that begging and hinting were unpleasant even to common animals, how much more so to human beings.

A bhikkhu who is constantly begging for things displays his greedy state of mind. No one likes to see this, and lay supporters may start by criticizing him and then turn to blaming

his Community or even the Buddha's Teaching. The Buddha, therefore, set down many rules to guide the bhikkhus about what is proper conduct.

How to Help a Bhikkhu — Invitation

Normally a bhikkhu will not ask for things. Instead, he will wait for something to be offered. This is exemplified in the alms round where the bhikkhu makes no request, does not even look at people, although he may quietly wait to see if an offering is to be made before moving on. One way that lay people enable a bhikkhu to ask them for help is by making an invitation or pavaara.naa. [58]

The Buddha allowed a bhikkhu to accept pavaara.naa or 'invitation.' Such an invitation is made when lay people decide to commit themselves to supplying medicines if a particular bhikkhu should ever become ill, or it can be a broader offer of help. (Although a sick monk is allowed to ask anyone for medicine, asking somebody who has already invited him with a pavaara.naa invitation is obviously preferable.) Therefore if lay people meet a bhikkhu who seems worthy of help and support, they may make such an invitation. Quite a number of the rules[59] deal with what and how much may be asked for when a donor makes this formal invitation.

An invitation can therefore be quite specific about what is being offered and how long that invitation will last. (Obviously, if circumstances change or the request is unreasonable, the donor has no obligations — and a conscientious bhikkhu is always sensitive about this.)

A clear invitation[60] will also help prevent misunderstandings. For instance, the bhikkhu will know exactly what has been offered and so will not ask for more than that; and the lay person will not be overwhelmed by extravagant requests.

The original circumstances of the forty-seventh Confession Offence were as follows:

A lay supporter possessed much 'medicinal ghee' so he invited the monks to make use of it during the following four months. Much of the medicine was still left, so he extended his invitation for another four months and then extended it for life. The Buddha allowed this. However, that same lay donor had once criticized the 'group-of-six' monks because of their previous improper conduct so they decided to take their revenge by asking him for an impossibly large amount of medicine (ghee) and then criticized him when he could not immediately produce what he had promised. This rule was set down:

"A bhikkhu who is not ill may accept (make use of) a four- month invitation [pavaara.naa] to ask for requisites. If he should accept (make use of) it for longer than that — unless the invitation is renewed or is permanent — it is [an offence of Confession.]" (Paac. 47; BMC p.393)

When the invitation is more vague — for example, a lay person may just say, "If you need anything, Bhante, let me know" — the bhikkhu should not exceed the spirit of the invitation. In fact some communities consider that an invitation in which the lay person

does not mention any time limit is valid only for four months and that taking up the invitation beyond that time is an offence.

A bhikkhu is always allowed to ask for requisites from his relatives without having formal invitation first. (Whether they actually supply anything is, of course, up to them.)

'Relatives' are considered to be those with whom the bhikkhu has common ancestors back through seven generations, on both the mother's and father's side. Here 'in-laws' are not counted as relatives.

"Thus all descendants of one's great-great-great-great-great- great-great-grandfather are counted as one's relatives... [although] a bhikkhu at present would be well-advised to regard as his relatives only those blood-relations with whom ties of kinship are actually felt." (BMC p.183)

What does a Bhikkhu Possess?

The ideal possessions of the bhikkhu are just his basic requisites: three main robes (described in the following section); alms bowl; waistband; needle and thread; razor and water filter.

The alms bowl can be made from clay or iron but must be properly fired to harden it (if clay) and rustproof it (if iron). Three bowl-sizes are mentioned: small, medium and large. [61] There are also several rules about begging for a new bowl before one's old one is worn out, which entails forfeiture of the wrongly acquired bowl. (Nis. Paac. 22; 23)

The waistband became necessary when a monk's 'skirt-robe' fell down while he was in a village. The needle and thread are needed for patching and repairing the robes — and many teachers instruct that it is a wrong-doing for a monk not to repair them the same day.[62] While the razor became necessary when:

"At one time, bhikkhus' hair was long. The Buddha asked the bhikkhus:""Bhikkhus, are the bhikkhus able to cut one another's hair?"When they answered in the affirmative, he allowed a razor, whetstone, razor-case, felt wrapping and barbers' equipment..."Lay people criticized the group of six bhikkhus for wearing long hair. The Buddha made this a Wrong-doing, allowing only two finger-breadths in length or two months growth, whichever came first... Hair and beards should not be styled, combed or smoothed, or gray hairs plucked out — all considered to be 'like pleasure-enjoying householders.'"(HS ch.12)

The water filter is needed to avoid killing small creatures in drinking water. (See also Killing.)

However, most bhikkhus will have more than this — ranging from everyday items like soap and toothpaste, candles and matches, pen and books, a watch or clock, a flashlight or torch, to more sophisticated things appropriate to their environment. The principle is that such things should not be luxurious or expensive.[63] Anything that is given to him (that is allowable) is his to keep, and he is allowed to give his things away if it is done in the right way and does not cause the donor's faith to decline.[64]

Disposal or appropriation of anything owned by the Community, or belonging to the monastery, is strictly controlled and is covered by the rules that follow in the next section.

After a bhikkhu dies, his possessions will normally revert to the Sangha:

"Articles belonging to bhikkhus and novices who have died have the Sangha [Community] as owner, that is they are the inheritance of the Sangha." (EV,II,p.151)

Wrongly Receiving Gifts

When a bhikkhu receives a general (i.e., non-personal) gift, there are two rules to guard against his misdirecting it. (When a bhikkhu actually steals something it is an offence of Defeat. See Stealing.)

The first of these rules arose when a guild was preparing to make an offering of a meal and some cloth to the whole Community whereupon the 'group-of-six' bhikkhus arrived and pressured the donors into giving the cloth to them instead:

"Should any bhikkhu knowingly divert to himself gains that had been intended for a Community, it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 30; BMC p.256)

"'Gains' here refers to robes, alms food, abodes and medicines... and other allowable things. [They are] gifts dedicated as offerings to the Sangha but not yet offered. A bhikkhu diverts such gifts to himself by asking directly for them or by roundabout speech so that the donor will give them to him." (Nis. Paac. 30; Paat. 1969 Ed.; p159)

In the above rule the wrongly obtained 'gift' must be forfeited to another bhikkhu(s). (However, money is a special case. See Valuables and Money.) The following rule complements the one above but is an offence of Confession:

"Persuading a donor to give to another individual a gift that he or she had planned to give to a Community — when one knows that it was intended for the Community — is [an offence of Confession.]" (Paac. 82; BMC p.461)

What can be Offered?

As has been mentioned above, the Buddha said that there were four necessities for life — Clothing, Food or 'edibles,' Shelter or lodging and Medicine — so we will use those divisions in the following sections.

◇ There is also a Sutta where it is mentioned that bhikkhus do not accept gifts of gardens, paddy-fields and other sorts of land, or draught animals, and other sorts of animals, etc. (EV,II, p.150)

Clothing: The Robe

The basic clothing that the Buddha originally suggested for a bhikkhu was made from discarded cloth ('rags') sewn together and dyed.[65] After sewing the pieces together,

they were just large rectangular pieces of cloth worn wraparound style. In the beginning, [66] it seems that there were two robes: a sarong skirt-like robe (antaravaasaka) tied with a belt, and a robe to cover the upper part of the body (uttaraasa"nga). When the cold weather required more protection, the Buddha allowed a third robe, which was a double-thickness outer robe (sa"nghaa.ti).

Some rules limit the size of robes because cloth in India in those days was expensive due to the simple methods of spinning and weaving. Also, so that the robe would not be worth stealing, the cloth always had to be cut into panels that were then sewn together based on the design of paddy fields seen from a mountain:[67]

[sketch of the panels of a robe]

After having received an offering of white cloth and having properly cut and sewn the panels together, the bhikkhu must dye it to produce the 'yellow robe.' Traditionally, vegetable dyes were used in this process. Different plants and woods when boiled up will produce slightly different shades of dye color — the Paali text calls the standard color kaasaaya or kaasaava, translated as 'dun-colored dye-water'[68] — so there is some variety. When bhikkhus from different communities come together, their different shades of 'yellow'-dyed robes makes this very noticeable. (The destruction of the South East Asian forests has led to chemical dyes being used more frequently, so that cloth offered nowadays is often pre-dyed and brighter in color.)

Slightly varied styles of wearing the traditional set of three robes have developed over the years in different countries.[69] But basically, the rectangular shaped robe is put around the body and the two vertical edges are folded or rolled together. Then either it is tucked in and secured with a belt (for the skirt-robe) or, for the larger outer robes, the edge is 'thrown' or flicked over the left shoulder and pinched under the left arm so that it will not slip off. There are various techniques for this. (It needs some practice!)

In the Lord Buddha's time, it was a sign of respect to bare one's right shoulder. Therefore when in the monastery the bhikkhu will normally wear his outer robe with the right shoulder visible. On leaving the monastery for inhabited areas he must cover both shoulders.[70]

In addition to this required set of the 'triple robe,' which every bhikkhu must have and look after, there are extra cloths that can be used occasionally.[71]

The Robe Offering Time

The month following the three months of the Rains Retreat — sometime in the October-November period — is the traditional Ka.thina time for renewing bhikkhus' robes.[72] In ancient times, this was when bhikkhus would help one another in hand-sewing cloth into new robes — using the special wooden ka.thina frame.

This is the time when lay supporters often make a special offering of cloth and other requisites to all the monks at a particular monastery. A sewing machine is normally used

but all the monks still try to help in the marking out, cutting, sewing, or dying process. The cloth has to be offered, sewn and dyed, so that it is a finished robe and ready to wear within the same day. (Often the robe nowadays is already sewn and pre-dyed.) If this procedure is carried through correctly, the bhikkhus are then entitled to special allowances for the next few months.

The Ka.thina Ceremony is optional (unlike some other observances that are mandatory) and requires a quorum of five (eligible) bhikkhus. It has, however, generally become an important festival and almsgiving occasion.

Alms Food

◊ As has been mentioned above, the Buddha said that there were four necessities of life: clothing, food, shelter and medicine.

The Buddha suggested[73] that the basic source of food for bhikkhus was that received on the morning alms round (pi.n.dapaata). This daily dependence on alms food reminds both the bhikkhus and the lay devotees of their interdependence and prevents the bhikkhu from becoming too isolated from the lay community. He 'meets' them every day and eats the food that they share with him. Several important rules are concerned with this as well as a major section of the Sekhiya Training rules. (See below; see also story about Ven. Assaji.)

An alms round is not considered begging, for the bhikkhu does not solicit anything but is ready mindfully to receive any alms that lay people may wish to give. Although alms food may sometimes be meager, the bhikkhu is always expected to be grateful for whatever he is given.[74] It is surprising how particular we can be about what food we like to eat; and what complications that can cause. This is reflected in the way rules concerning 'edibles' are arranged, which may seem very complex especially when the bhikkhu's life is supposed to be so simple. It should be borne in mind that the rules often deal with extraordinary circumstances and try to prevent them from becoming the norm.

Begging for Food

When the 'group-of-six' monks in the Buddha's time solicited 'special foods' and ate them themselves, the lay people criticized this saying, "Who isn't fond of good food and sweets?" The Buddha therefore laid down this rule:

"There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, fresh milk, and curds. Should any bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is [an offence of Confession.]" (Paac. 39; BMC p.367)

"There are sumptuous foods, namely foods mixed with ghee, butter, oil, honey, molasses, fish, meat, milk and curd; and a monk who, though not sick, asks for such sumptuous foods for himself and eats them commits [an offence of Confession.]" (Paac. 39; BBC p.127)

The ancient commentators suggest that these 'finer foods' are actually made when one mixes rice, for example, with butter or fish, etc.

An exception is made for a monk who is ill, and a bhikkhu can ask for special food for the sake of a fellow monk who is sick. (He is always allowed to ask a relative or someone who has offered a Pavaara.naa Invitation.

Receiving and Eating Food

A whole section[75] of the seventy-five Sekhiya Training guidelines is concerned with how a bhikkhu receives and eats his alms food. Although 'table manners' may differ from country to country, and from age to age, these Sekhiya rules still largely conform to what is considered good manners:

"I will receive alms food appreciatively." [76] (Sekhiya 27)

"When receiving alms food, I will focus my attention on the bowl." (Sekhiya 28)

◇ This explains why the bhikkhu may not look at the donor when accepting food — he is concentrating on properly receiving it.

"I will receive/eat (bean-)curries in the right proportion to the rice." (Sekhiya 29/34)

It is suggested that this was laid down so that bhikkhus on alms round would not pass by people offering plain rice in favor of better quality food. (See EV,I,p.211)

"I will receive alms food only until it reaches the rim of the bowl." (Sekhiya 30)

◇ However, on festival or special occasions the bhikkhu's bowl may be emptied so that everyone who wants to join in offering has the opportunity.[77]

"I will eat alms food attentively." (Sekhiya 31) "When eating alms food, I will look only into the bowl." (Sekhiya 32)

◇ This is also why the bhikkhu should not be expected to talk while he is eating, for this will distract his attention.

"I will not cover up curries or other food with rice out of a desire to get more." (Sekhiya 36)

If donors think that the monk has only plain rice in his bowl, they may give him some 'better' food.

"When I am not sick, I will not ask for curries or rice for my own benefit." (Sekhiya 37)

Other Sekhiya rules seem aimed at bhikkhus eating from their bowl using their fingers in the traditional way of India:[78]

"I will not make up an overlarge mouthful of food; nor open my mouth until the portion of food has been brought to it; nor put my fingers into my mouth; nor speak with my mouth

full.

"I will not eat: stuffing out my cheeks; shaking my hand about; scattering grains of rice about; putting out my tongue; making a champing sound; (or drink) making a sucking sound; licking my hands; scraping the bowl; licking my lips. I will not take hold of a vessel of water with my hand soiled with food." (Sekhiya Section; see End Note 75.)

Meal Time

In the West the first meal of the day is 'break-fast.' For the bhikkhu this is literally true, for he will not have taken any food since the previous morning. Food intake is limited to the hours between dawn and noon. The practice of not eating in the afternoon is a very old tradition mentioned in the earliest Suttas.[79] It is also included in the Ten Precepts of the novice (saama.nera) and dasasiila mata nun; and the Eight Precepts of the lay devotee [see End Note 4].

'Food' here refers to things like cooked grains; sweets made from flour, beans, etc.; fish; meat; fresh milk and sour milk;... fruits, tubers and all 'main course' foods. (See EV,II, pp.131-133)

When these staple foods go beyond their time limit (i.e., after noon) a bhikkhu will incur an offence if he consumes them. The original story shows the complications that can arise from leaving the monastery at the wrong time:

The 'group-of-seventeen' bhikkhus — another set of frequent misdoers — went out one afternoon to enjoy themselves at a festival outside the city. When lay people saw them they gave them a meal and food to take back to the monastery. The Buddha therefore laid down this rule:

"Should any bhikkhu chew or consume staple or non- staple food at the wrong time, it is [an offence of Confession.]" (Paac. 37; BMC p.362)

◇ This 'wrong time' is defined to be from noon until dawn the following day.[80] A bhikkhu is still at fault even if he genuinely miscalculates the time or mistakes an item of 'food' for a 'medicine.' Therefore if donors are preparing food for a bhikkhu they should be careful that they are not late in offering it so that the meal can be finished before noon. It is also noteworthy that an ill bhikkhu has no exemption from this rule so he likewise should not take food in the afternoon.[81]

The Four Sorts of Edibles

Any nutriment that a bhikkhu puts into his mouth is classified in four groups, which specify the time limits during which he can consume or store them:

- (i) Food — Limited from Dawn to Noon (Yaavakaalika)
- (ii) Fruit juices — Limited to One Day (Yaamakaalika)
- (iii) Medicinal-tonics — Limited to Seven Days (Sattaahakaalika)
- (iv) Other Medicines — For All One's Life (Yaavajjivika)

Mixing Edibles

When different kinds of 'edibles' are mixed, their category will usually change to that with the shortest life span. For example, ginger can be used as a herbal 'lifetime' medicine for stomach ailments. However, grated-ginger that has been used for food preparation is classed as 'food' and therefore should not be kept overnight or used as a medicine. Likewise, if honey is used as a solvent or base for herbal medicines, because the honey has a seven-day limit, that lifetime (herbal) medicine becomes a seven-day medicine.

◊ This is another reason that bhikkhus may be careful about the ingredients of medicines that are offered. When offering 'medicines' the donor should try to be aware of what the bhikkhu considers allowable and what will cause him to fall into offence.

Offering 'Edibles'

We have already mentioned the bhikkhu's alms round and his dependence on receiving food from lay supporters. But how is the gift made and how is it properly received? This is accomplished in quite a formal way yet it can still be confusing to lay devotees for different monks receive an offering in slightly different ways.

The rule that explains about formally having to make an offering to bhikkhus arose when a certain bhikkhu lived in a charnel ground, wearing robes made from rags collected from there. He also subsisted on the food left for 'departed spirits' by relatives of the dead person. The lay people criticized him, wrongly suspecting he might also be feeding on human flesh so the Buddha set down this rule:[82]

"Should a bhikkhu take into his mouth an edible that has not been given — except for water and tooth-cleaning sticks — it is [an offence of Confession.]"(Paac. 40; BMC p.370)

"A monk who puts in his mouth, any nutriment, which has not been proffered to him, commits [a Confession offence.]" (Paac. 40; BMC p.127)

How to make an Offering

Present day practice regarding this rule (Paac. 40 above) varies so much because of the intricacy of interpretation. However, usually, anything[83] that goes into the mouth — food or 'medicines' — should be properly given. That means it should be:

(a) given by means of the body, (e.g., given by hand), or by something attached to the body, (e.g., a spoon),[84] or by throwing, (e.g., tossing a lump of sticky rice into the bowl).

(b) given so that the donor and the bhikkhu are (literally) within arms reach (1.25 metres) of each other.

(c) received by means of the body, (e.g., received in the hand) or by something attached to the body, (e.g., the monk's bowl or, in Thailand, the monk's receiving cloth).[85]

The Commentaries then further expand the details of the correct way that food should be given:

(d) the offered food should not be so heavy that an average size man cannot lift it.

In many communities this has led to the food having to be literally lifted into the monk's hands or onto his receiving cloth. The Commentary allows it to be slid along the floor or table into the monk's hands.

(e) the donor must actually move the food (on a tray, for example) towards the bhikkhu, (i.e., the bhikkhu does not reach out for it first).

This has also been understood as meaning that the donor makes a gesture (of respect) when making the offering. (This has to be balanced with the Sekhiya Training rule where it is the monk who should "be appreciative and attentive when receiving food.") However, in the West, this gesture of respect may be taken according to local custom. (See BMC p.375)

In some monasteries food is not considered properly given if the lay person wears shoes or sandals when offering to a barefooted bhikkhu. Also, in some communities, when properly offered food is touched again or moved by lay people, even accidentally, it has to be re-offered.

◇ The major point to remember is that in offering food (or anything edible) to a monk there is a formal way of doing so — otherwise the bhikkhu may not be able to eat it. Once one gets used to this interaction with the monk, it becomes quite a meaningful gesture.

Storing Food

After formally receiving food, a bhikkhu is not allowed to store it away for another day. This is another rule that supports the mendicant ideal and the interdependence of monk and lay person, and stops the bhikkhu from becoming attached to his favorite tastes.

The case originally arose when a monk coming back from alms round would eat some food and then dry any remaining rice in the sun to store for the next days' meals. In this way he did not have to go on an alms round every day. It can be summarized:

"Eating food that a bhikkhu — oneself or another — formally received on a previous day is [an offence of Confession.]" (Paac. 38; BMC p.367)

After the daily meal — often the monks of the community will gather to share this — all that day's excess food may be distributed among whoever is present so that nothing is wasted or left over.[86]

Lay people themselves are also allowed to deposit food in the properly approved

storeroom so that it can be offered to the monks on another day. If the lay people store it there, the monks will not be counted as having formally received it. (So the formal act of offering also serves the purpose of determining whether food can be stored or not.)

Meal Invitations

It is traditional for lay devotees on special occasions to invite bhikkhus to go and have a meal at their house. This is normally a very straightforward matter and the bhikkhu(s) will explain if they are able to go on that particular day. To show some aspects from the Buddha's time, there are these rules:

◇ The origin of this first rule displays the care that a bhikkhu should take when accepting such an invitation.

A poor workman was inspired to invite the Buddha and all the bhikkhus of the town for a meal, and he insisted they still come even when the Buddha cautioned him about the large number of monks involved. Some bhikkhus assumed that he would not be able to afford very much food so they first went on an alms round and ate beforehand. Therefore when they came to go for the poor man's meal they could not eat very much — even though there was in fact plenty of food because other people had helped to support the poor workman's faith by sending round donations of food. The poor workman became upset saying, "How can you eat elsewhere... am I not competent to give sufficient?"

The rule is summarized:

"Eating a meal[87] before going to another meal to which one was invited, or accepting an invitation to one meal and eating elsewhere instead, is [an offence of Confession] except when one is ill or at the time of giving cloth or making robes." (Paac. 33; BMC p.352)

◇ Should a bhikkhu seem somewhat reluctant to accept your invitation, be aware that he may not be able to change his acceptance of a previous invitation. There is, however, an allowance for the bhikkhu to 'share' or transfer his invitation to another bhikkhu or novice so that he can accept a new one. Even so, it is considered good manners first to contact the original donors about this.

Another, rather obscure, rule about meal invitations originated like this:

Ven. Devadatta attempted to take over the Sa"ngha and then tried to kill the Buddha. The Sa"ngha informed the local inhabitants about Ven. Devadatta's behavior so that it would not reflect on the Sa"ngha as a whole. Ven. Devadatta then found alms so difficult to obtain that he solicited alms — "having asked and asked" — (for all his group) and the lay people criticized them for such unseemly conduct.

It seems that this rather enigmatic rule may forbid bhikkhus from accepting an invitation to a 'group meal' of four or more specified monks at a donor's house when the whole

local community is not invited — as would have been more normal in the Buddha's days. This would then have avoided the forming of cliques inside a community. (See BMC p.342-348)

The Buddha therefore laid down that:

"Eating a meal to which four or more individual bhikkhus have been specifically invited — except on special occasions — is [an offence of Confession.]" (Summary Paac. 32; BMC p.348)

Another interpretation of this obscure rule requires that bhikkhus

"... do not accept the invitations of those who mention the names of the foods to be offered. The inviter who understands this, makes invitation just in this way: "I invite you to receive alms-food," or, "I invite you to take breakfast... or lunch." By speaking in this way it is possible for bhikkhus to accept." (Paat. 1969 Ed.; p161)

◇ If the community lives by this second interpretation, one should be careful when inviting bhikkhus for a meal not to mention the specific food that one intends to offer.

Meat-eating

In western countries vegetarianism has recently increased in popularity and this has led to some questioning about bhikkhus and meat-eating. (In less materially developed countries the question is more about 'what, if anything, is there to eat?')

The question of monks' eating meat is an old one that was originally raised by the 'renegade monk' Ven. Devadatta. He asked the Buddha to prohibit bhikkhus from eating fish and flesh in what seems was a ploy to take over the leadership of the Sangha. (The 'stricter ascetic' tactic.) The Buddha had already made a strict rule for both bhikkhus and lay people about not taking life (see Killing.) so He did not agree to Ven. Devadatta's new formulation.

The Buddha did allow bhikkhus to eat meat and fish[88] except under the following circumstances:

If a bhikkhu sees, hears or suspects that it has been killed for him, he may not eat it.[89] (M.I,369)

If a bhikkhu is given meat on alms round and he has no knowledge about how the animal died[90] he has to 'receive it with attentiveness.' (See the Sekhiya Trainings.) He should be grateful and recollect that the food he is given is what enables him to continue to live the bhikkhu life, and that as a mendicant he is not in a position to choose what he gets. If he later comes to know the family and they ask him about Dhamma, he will be able to explain the precept about not killing. This may cause them to reflect on their attitude to meat eating.

An individual lay person can choose whether to be a vegetarian. Problems usually arise only when vegetarians want to impose their choice on others, and as meal times are

normally a family or shared affair this can create tensions and misunderstandings.

An individual bhikkhu who lives on alms food cannot make such choices. Often the donors are unknown — perhaps not even Buddhist, or just starting to find out about Dhamma — and to refuse their generosity may so offend them that they never have anything to do with Dhamma again.

Finally it comes down to the lay people who go to the market to buy food to give to the bhikkhus. If they are vegetarian themselves or like to give vegetarian food, then the bhikkhu should receive that food with 'appreciation' — especially if it means that fewer animals are being slaughtered. Nevertheless, it should not become a political issue where other people are attacked for their behavior.

Offering Fruit: Kappiya

At the time of the Buddha, some lay people complained that the monks had destroyed the 'life' in seeds. (See also about 'one-facultied life,' above.) Destroying seeds therefore became a minor (dukka.ta) offence, and the monk had to ask the lay people whether they found it 'allowable' for him to eat certain fruits.

Fruits with seeds that can germinate and roots (bulbs, tubers) that can be planted again should be made 'allowable' or kappiya for bhikkhus. An unordained person can do this by touching it with fire, by drawing a knife over it, or by marking it with a finger nail.

In some monasteries, there is a ceremony — briefly mentioned in the actual Vinaya but given in detail in the Commentaries — where the lay person offering the fruit, makes it 'allowable' for the bhikkhu to eat.[91] For example, this may be done with an orange by slightly cutting the peel when the monk says, "Kappiya.m karohi" ("Make this allowable") and answering him with, "Kappiya.m Bhante" ("It is allowable, Ven. Sir."). If there are many oranges, and if they are all together and touching, making one fruit allowable makes them all allowable. (In other communities, if the donor offers fruit already 'damaged' (e.g., peeled or cut) it is considered already allowable.)

There is no need for this ceremony with seedless fruit, with fruit if the seeds are unripe so that they cannot regenerate, and with fruit offered already cut with all the seeds removed. Also, if the bhikkhu carefully eats certain sorts of fruits — for instance, mangoes, jackfruit, plums, peaches, prunes, etc. — without damaging the seed, stone, pit or pips, there is no offence.

Food in the Wilderness

The following rule again shows the interdependence and care which must be cultivated between bhikkhus and those who support them.

In the Buddha's time some ladies were ambushed and raped on their way to give food to bhikkhus living in a dangerous jungle area. Their family criticized the bhikkhus for not warning them of the hazards. If lay people intend to give food to a bhikkhu(s) in such a

danger zone then they must announce that to the bhikkhu(s) beforehand so that the bhikkhu(s) has a chance to warn them or reduce the threat. The rule can be summarized:

"Eating an unannounced gift of staple or non-staple food, after accepting it in a dangerous wilderness abode when one is not ill is [an offence of Acknowledgement.]" (Paatidesaniya 4; BMC p.488)

Fruit juices

The above sections have dealt with food (yaavakaalika) but as has been already mentioned fruit juices are considered under a different category. (See above, The Four Sorts of Edibles.) Although bhikkhus should not eat fruit — which is food — after midday, they can drink the 'fruit juice' any time throughout the day. However, they cannot store fruit juice beyond that single day. This is called yaamakaalika and is a juice-drink made from crushed fruit, which is then carefully strained of any pulp or particles.[92] (The Vinayamukha (EV) Commentary suggests that it could not be stored beyond the next dawn because sugar mixed in with the fruit juice might lead to slight fermentation.)

When offering fruit juice it is important that it is well strained so that no pulp or fruit particles remain, for the fruit itself counts as food and so cannot be consumed in the afternoon. Some places in Thailand will strain the juice in a cloth filter seven times to make sure, but the main point is that the filter is fine enough.[93]

"Juice drinks include the freshly squeezed juice of sugar cane, lotus root, all fruits except grain, all leaves except cooked vegetables, and all flowers except the [bassia latifolia] (Mahaavagga.VI.35.6). According to the Commentary, the juice must be strained, and may be warmed by sunlight but not heated over a fire."(BMC p.339)

Some communities will not accept fruit juice made from 'large fruits':

"In discussing the Great Standards, the Commentary says that grain is a "great fruit," and thus the juice of any one of nine large fruits — palmyra fruit, coconut, jack fruit, breadfruit, bottle gourd, white gourd, musk melon, water melon, and squash — would fall under the same class as the juice of grain... From this judgment, many Communities [in Thailand] infer that the juice of any large fruit, such as pineapple or grapefruit, would also be classed as a non-staple food [and therefore could not be consumed in the afternoon.]" (BMC p.339)

Medicines or Tonics

We have dealt above with food and fruit juice. There is now the category of 'tonic-medicines' (sattaahakaalika). These can be consumed at any time but cannot be stored longer than seven days (after they are offered).

These tonic-medicines were originally regulated when Venerable Pilindavaccha's great feats of psychic power made him so famous that he received many offerings of the five 'tonics.' Even though he distributed these among other monks there was so much that the excess had to be stored away and their dwellings were overrun by rats. Visiting lay people criticized the monks for "storing up goods in abundance like a king." The Buddha

therefore set down this rule:

"Keeping any of the five tonics — ghee, fresh butter, oil, honey, or sugar/molasses — for more than seven days is [an offence of Confession with Forfeiture.] (Summarized Nis. Paac. 23; BMC p.242)

◊ There are various translations and interpretations about these 'tonic- medicines' — according to different Communities and different countries. Some places consider only liquids allowable while a few communities will drink only plain water in the afternoon. Some communities will not accept re-offered tonic-medicines (after the seven days period is over), some will under certain circumstances. Therefore lay devotees need to enquire about the practice of their local Community and follow that way.[94]

Some contemporary observations:

"The five medicines — ghee, navaniita.m, oil, honey, and suga — were allowed by the Buddha to be consumed by 'sick' monks at any time of the day or night. According to the Mahaavagga, these five were 'agreed upon as medicines and, although they served as nutriment for people, were not considered as substantial food.' The degree of infirmity required before a monk is allowed to consume these [tonic-]medicines is a controversial point... It seems that feeling rundown or feeling tired after physical exertion would be sufficient cause to be able to make use of the Five Medicines."(AB)

"The main effectiveness of these medicines seems to be in their nutritional value. They do not have medicinal value as commonly understood today, for example, relieving pain or as an antiseptic. However, as nutriment they would help to maintain bodily strength and assist in recuperation while, since they are so rich, would not be a substitute for normal food." (HS ch.10)

Also, if the tonic-medicine is mixed with a tiny amount of food then it would be acceptable according to this allowance:

"...if sugar has a little flour mixed with it simply to make it firmer — as sometimes happens in sugar cubes and blocks of palm sugar — it is still classed as a tonic as it is still regarded simply as 'sugar.'" (BMC p.238-9)

If the flour is for more food-like reasons then it would be counted as food. See also Mixing Edibles above.

Lifetime Medicines

The fourth category of edibles (see The Four Sorts of Edibles) is that of Lifetime Medicines (yaavajiivika). which includes what we generally think of as medicines.

The basic principle set down by the Buddha about all medicines is in this reflection:

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen, and for the maximum freedom from disease."

[OP p. 47; (Paali: M. I, 10; A. III, 387)]

In the beginning, the basic (herbal) medicines allowed by the Buddha were those pickled in urine. Later, nearly all other types came to be considered allowable.[95] (See the separate allowance above for 'tonic-medicines'.)

Medicines that may be consumed without time limitation are called *yaavajivika*. The Texts mention different sorts of herbal medicines such as: plant roots, e.g., ginger, turmeric, sweet flag, etc.; decoctions, such as of the neem or nux-vomica; tree-leaves, such as neem-leaves, tulsi or holy basil; fruits, such as long peppers, myrobalan, wormwood; resins, such as asafoetida; salts, such as sea-salt, rock salt, etc. Any other medicine or herbs similar to these that is not reckoned to be food is included under this 'lifetime' category.[96]

◇ Modern western medicines are usually included — using the Great Standards — under this category and therefore can be taken at any time of the day and kept as long as necessary.

Drugs and Alcohol

Finally, we turn to those 'substances of abuse' that are entirely prohibited. The fifth of the Five Precepts [see End Note 4] for all Buddhists is restraint from drinking alcohol and similar substances that destroy mindfulness, and are thereby a frequent cause of unskillful actions and speech. The equivalent rule for bhikkhus is the fifty-first Confession Rule:

"The drinking of alcohol or fermented liquors is [an offence of Confession.]" (Paac. 51; BMC p.402)

The origin-story concerns Ven. Saagata who conquered a fierce naaga — a type of serpent with magical powers — by his meditation-developed psychic powers. The townspeople heard about this feat and wanted to make some sort of offering to him, upon which the 'group-of-six' bhikkhus impudently suggested that they all should give him alcohol. When he arrived on his almsround every household offered alcohol and he finally collapsed, drunk, at the town gate and had to be carried back to the monastery. He was laid down in a stupor with his head towards the Buddha but in his drunkenness he turned around so that his feet pointed at the Buddha.[97] The Buddha called attention to his changed behavior, remarking that he certainly could not oppose "even a salamander" in such a state.

The Buddha also said:

"Bhikkhus,... there are these four stains because of which samanas and brahmins glow not, shine not, blaze not. What are these four? Drinking alcoholic beverages... indulging in sexual intercourse... accepting gold and money... obtaining requisites through a wrong mode of livelihood." (A.II,53) (AB)

◇ The Four Great Standards may be further used[98] to argue that using narcotics[99] — which also destroy mindfulness and lead to heedlessness — would also be an offence

of Confession. Then there is the general principle of respecting the 'law of the land' (when it accords with Dhamma) so such illegal drugs would be disallowed anyway.

Valuables and Money

Stealing

Stealing is universally condemned and is prohibited by one of the basic Five Precepts [see End Note 4] of any Buddhist. For the bhikkhu it is covered by the heaviest penalty of Defeat, being the second Paaraajika.

The rule was originally set down in the Lord Buddha's time when Venerable Dhaniya, by deception, carried off some of the king's timber to make himself a hut:

"A bhikkhu who takes something which the owner has not given to him and which has a value of five maasaka [-'coins'] (or more) [is Defeated]" (Summary Paar. 2; Nv p.5)
Or:

"The theft of anything worth 1/24 ounce troy of gold or more is [an offence of Defeat.]" (Summary Paar. 2; BMC p.65)

'Defeat' means the absolute termination of the perpetrator's bhikkhu-life so his stealing should be more than a petty theft.[100] Therefore for this to be an offence, the value of the stolen object must be such that, as it states in the original: "kings... would banish him, saying... 'You are a thief!'" In modern America this is probably equivalent to 'grand larceny.' (Petty theft is a grave offence (thullaccaya) or one of wrong-doing.)

The bhikkhu must have an intention to steal for this to be an offence. If an apparent theft happens without his knowledge or connivance, or by mistake without any design on his part, it is no offence. However, fraud, breach of trust, embezzlement, tax evasion, smuggling, breach of copyright, etc., would be included under this rule.[101]

Bhikkhus and Wealth

There are many other important rules covering how bhikkhus deal with wealth and money.[102] (It is also the tenth of the Ten Precepts for a novice (saama.nera) or dasasiila mata nun [see End Note 4].) These came to be set down because donations coming from a lay devotee's faith in Dhamma might, on mis-occasion, lead to the corrupting of the bhikkhu-life. Although these rules might seem relatively straightforward, there are various interpretations and ways of actual practice. And the practice often does not coincide with the theory. Yet it certainly remains a very important aspect of Vinaya, guarding against forgetfulness of the real way to happiness:

"Bhikkhus, in abandoning the use of money, make real their abandonment of worldly pursuits and show others by example that the struggle for wealth is not the true way to find happiness." (BMC p.215)

Money

The rule about a bhikkhu not accepting money came to be made when Ven. Upananda

went to visit his regular supporters on alms round. The meat that had been set aside for him that morning had instead been given to the family's hungry son. The householder wished to give something else to make up for it and asked what he could offer to the value of a kahaapana coin. Ven. Upananda inquired if he was making a gift of a kahaapana coin to him, and then took the money away. Lay people were disgusted with this, saying, "Just as we lay people accept money, so too do these Buddhist monks!."

This Rule has been variously translated:

"Should any bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is to be forfeited and confessed." (Nis. Paac. 18; BMC p.214)

"Should any bhikkhu pick up, or cause to be picked up or consent to the deposit of gold or silver, this entails Confession with Forfeiture." (Nis. Paac. 18; Paat. 1966 Ed. p.42)

"A monk, who accepts gold or money or gets another to accept for him, or acquiesces in its being put near him, commits [an offence requiring Confession with Forfeiture.]" (Nis. Paac. 18; BBC p.116)

"If a bhikkhu himself receives gold and silver (money) or gets someone else to receive it, or if he is glad about money that is being kept for him, it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 18; Nv p.11)

◇ Note that there are some subtle differences in the way that the rule is translated, especially in the last example.

According to the Commentary, there is 'no consent' if a bhikkhu refuses to accept the money: by word — telling the donor that it is not proper to receive money; by deed — gesturing to that effect; by thought — thinking that this is not proper. There may be a problem in communicating this to the donors without causing them offence and without the bhikkhu falling into offence himself.[103]

Many of the rules concerning money, etc., are those of Confession with Forfeiture (Nissaggiya Paacittiya). This means that the money or articles that are wrongly acquired have to be forfeited. Furthermore, it is specified that they cannot be forfeited to a single monk but must be given up to the Community — who must then follow a strict procedure for disposing of those gains.

In practice, this rule is understood by various bhikkhus in different ways. This ranges from some monks who seek to circumvent the rule completely by saying that "paper-money is just paper" and therefore not 'gold and silver' (jaataruupa-rajata) and so falls outside the rule; to the following more strict opinions:

The Paali term jaataruupa is defined as 'gold of any sort' and, while rajata is also 'silver' in other contexts, here it is defined as maasaka (coins) of different materials (copper,

wood, lac) whatever is used in business, i.e., money.

"At present the term would include coins and paper currency, but not checks, credit cards, bank drafts, or promissory notes, as these — on their own and without further identification of the persons carrying them — do not function as true currency." (BMC p.215)

"The term jaataruupa-rajata refers firstly to personal adornments (of gold and silver), secondly to ingots, thirdly to ruupiya, which are for buying and selling, referring not only to gold and silver but anything which can be used in this way. All the above-mentioned things are included in this term. The phrase, 'be glad at the money kept for him' [as in translation above] suggests that if it is only cittuppaada (the coming into existence of a thought), he would not [fall into an offence,] so it must refer to the action of receiving it and holding the right over it." (Paat. 1969 Ed. p.158)

"For Laypeople: A lay-person should never offer money directly to a bhikkhu... even if it is placed inside an envelope or together with other requisites. They should either deposit the money with the monastery steward, put it in a donation-box or into the monastery bank account. They may then state their invitation to the bhikkhu(s) regarding the kind or amount of requisite(s). In Thailand, for example, knowledgeable lay-people would deposit money with the steward and offer to the bhikkhu(s) an invitation note mentioning the details of the offering." (HS ch.14)

Checks, Credit Cards, etc.

◇ Under modern conditions things other than cash also have to be considered. What about bhikkhus using checks or even postage stamps or 'phone cards'?[104] What is included in the rule and where does one draw the line? Different communities will understand these rules in slightly different ways — although probably all will find ordinary postage stamps acceptable! It seems that although credit cards and checks do not quite function in the same way as cash and therefore may not break that rule about accepting money (Nis. Paac. 18), they would still fall under another offence. (See below: Buying and Selling and Barter or Trade.) Some modern opinions:

"At present the term ['gold and silver'] would include coins and paper currency, but not checks, credit cards, bank drafts, or promissory notes, as these — on their own and without further identification of the persons carrying them — do not function as true currency." (BMC p.215)

"Checks, credit cards and travelers checks are not the same as money because [they are not] commonly negotiable, something that one can take into almost any shop and, without any further 'ink-work' or paperwork, exchange it for whatever one desires... [therefore] there is no offence for receiving or holding these things. However, using checks, credit cards and travelers checks or things similar would come under 'buying and selling' and the offences listed under [Confession with Forfeiture] 19 and 20 would be likely to arise." (AB)

"The offence [Nis. Paac. 20] is committed when the bhikkhu hands the signed credit card receipt — or has it handed — to the seller..." (BMC p.230)

The Me.n.daka Allowance

◇ While money is an important commodity in the world — greed and selfishness are the actual 'root of evil' — bhikkhus should not be concerned with it. Therefore this again offers an essential role for lay people. The bhikkhu stores no food but receives help from lay people who do; the bhikkhu stores no money but receives support from lay people who do. In fact this relationship is shown in this next allowance from the Buddha's time when bhikkhus were journeying along a difficult way. Food was difficult to find and He therefore allowed them to seek provisions. He also made another allowance, saying:

"There are people of conviction and confidence, bhikkhus, who place gold and silver in the hand of stewards, saying, 'Give the master whatever is allowable.' I allow you, bhikkhus to accept whatever is allowable coming from that. But in no way at all do I say that money is to be accepted or sought for." (BMC p.198)

"People who have good faith in bhikkhus may entrust money (lit., silver and gold) into the hand of a [steward] and order him to purchase allowable things for bhikkhus. Bhikkhus may be glad at the allowable things bought by the steward with that money. This is not regarded as being glad at that money. This is called the [Me.n.daka Allowance.] Bhikkhus should not request suitable things from the steward in excess of the money deposited with him." (EV,II,p.135)

A Bhikkhu's Steward

This is a rule which explains more about the relationship between the bhikkhu and the steward who is taking care of funds for him.

In the original story, Ven. Upananda's steward had received some money from a chief minister so that when Ven. Upananda needed a robe he could be supplied with one. Ven. Upananda eventually asked for a robe on the day when the steward had an important meeting that everyone was obliged to attend or be penalized. Ven. Upananda refused to wait and forced the steward to get the robe immediately so that the steward came late to the meeting and suffered a penalty fine. Everyone there agreed that, 'these monks are impatient and difficult to serve.' Therefore the Buddha set down this rule:

"If someone sends money (valuables) for the purpose of buying a robe for a bhikkhu and he (whoever brings the money) wants to know who is acting as the bhikkhu's attendant (veyyaavaccakara), and if the bhikkhu wants the robe he should indicate someone connected with the monastery or an upasaka (lay devotee) saying: "This person is the attendant of all the bhikkhus." When he (who brings the money) has instructed the attendant and told the bhikkhu: "If you want a robe, tell the attendant," then later that bhikkhu should go and find the attendant, he may tell him: "I need a robe." If he does not get it, he may ask up to three times in all. If he still does not get the robe

he may go and stand where the attendant can see him, up to six times. If he does not get it and he asks more than three times or stands more than six times, and then gets it, it is [an offence of Confession with Forfeiture.]

"If after asking and standing the full amount he does not get the robe he must go and tell whoever brought the money saying: "That which you brought did not become available to me," and he should also tell him to ask for his money back in case it should be lost." (Nis. Paac. 10; Nv pp.9-10)

Or in Summary:

"When a fund has been set up with a steward indicated by a bhikkhu: Obtaining an article from the fund as a result of having prompted the steward more than the allowable number of times is [an offence of Confession with Forfeiture.]" (Nis. Paac. 10; BMC p.206)

◊ The 'robe-price' remains the donor's money but in the keeping of the bhikkhu's steward.[105] In practice, the 'robe-price' may be used for other allowable requisites. [106] It is important for donors to check about the way of practice of the particular bhikkhu(s) to whom they want to make an offering. Bhikkhus who follow the Rule strictly will behave differently from those who are more relaxed. The former will be very careful with their speech concerning the acceptance of money and the intending donor has to make allowance for such indirect talk.[107]

Buying and Selling

In the Buddha's time, the 'group-of-six' bhikkhus engaged in buying and selling using money. Lay people seeing this, and thinking all bhikkhus did the same, started to complain saying, 'How can these Buddhist monks buy and sell using money, they are behaving just like lay people who enjoy the pleasures of the senses.' The rule was then set down:

"If a bhikkhu engages in buying and selling with money (meaning whatever is used as money), it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 19; Nv p.11)

"Obtaining gold or money through trade is [an offence of Confession with Forfeiture.]" (Summary of Nis. Paac. 19; BMC p.225)

◊ Note that there the different interpretation in the above translations.

According to the texts[108] this would include investing money for a monetary return or even changing money into another currency. (For the intricacies of this see BMC p.213-230)

Barter or Trade

The rule about bhikkhus and bartering originated in the Buddha's time like this:

Through fine sewing and dyeing, Ven. Upananda was skilled at turning rags into attractive-looking robes. A wandering ascetic wanted one such robe and offered to trade his own costly, quality robe for the beautifully turned out rag-robe of Ven. Upananda. Ven. Upananda asked him if he was really sure and then they agreed to the exchange. But later the wandering ascetic changed his mind and went to Ven. Upananda to get his good-quality robe back. Ven. Upananda refused to give it back. The wandering ascetic became angry and said that even lay people returned unsatisfactory bartered goods. Therefore, this ruling was made:

"Should any bhikkhu engage in various types of trade, (the article obtained) must be forfeited and confessed." (Nis. Paac. 20; BMC p.225)

'Untouchable' Things?

In the Buddha's time a bhikkhu went to bathe in the river and found a purse of money lost by a brahman. The owner returned and, to escape having to pay the customary reward, pretended that some of the money was suspiciously missing. The rule (Paac. 84) therefore prohibits a bhikkhu from picking up lost valuables.

However, there is an exception to this rule. The qualification is that if the bhikkhu finds valuables in the monastery or in the place where he dwells, he is required (and falls into an offence if he fails) to pick them up and keep them safe for the owner. This shows that it is not the object as such that is the problem — as if 'by not touching it one is free of it' — but the care one must take that one's greed and attachment are not drawn in to contaminate the object, and that one is not the victim of other people's greed.

The Commentary also prohibits bhikkhus from touching unsuitable objects, which includes gold, silver, and valuable things.[109]

Lodgings

Shelter is the third of the Requisites (see The Four Requisites.) The Buddha first suggested[110] that the bhikkhu should normally stay at the root of a sheltering tree. (His own Awakening took place at the foot of the Bodhi tree.) However, later, when the Rains Retreat period became established and bhikkhus were more settled after their wanderings through the forest, lodgings or ku.tii came to be offered and built. (In fact, it then became a requirement to stay in a more sheltered place during the three months of the Rains Retreat.)[111]

The bhikkhu may also voluntarily take on the special dhuta"nga (tudong) practices. These are more usually seen among forest monks and are distinctive of their way of practice: for example, they will delight in living in the forest, in the open, in caves, in the cemetery or burning ground, and when staying in a monastery will be happy to accept whatever lodging is offered.

Luxurious Lodgings

Originally the ku.ti or lodging may not have been much more than a hut with a plaster or earthen floor. Rules were formulated as to their size and luxury. For example, the sixth Sa"nghaadisesa Rule — remember that this is the second most serious category of rules requiring a formal meeting of the Community — arose when bhikkhus were having extravagant huts built for themselves. They had no sponsors and were therefore begging materials from lay people, "saying, again and again, 'Give me this, give me that...'" The people became burdened by all this begging and when they saw the bhikkhus, any bhikkhus, coming they would run away and hide.

"Building a plastered hut — or having it built — without a sponsor, destined for one's own use, without having obtained the Community's approval, is a [serious offence entailing meetings of the Sangha.] Building a plastered hut — or having it built — without a sponsor, destined for one's own use, exceeding the standard measurements, is also a [serious offence entailing meetings of the Sangha.] (Summary Sa"ngh. 6; BMC p.128)

The Commentary explains that it must be quite a permanent structure to come under this ruling. Depending on how long one understands the ancient measure of the sugata-span to be, the ku.ti or hut should not be more than approximately 3 by 1.75 metres. (See BMC p.125) The commentarial tradition would put it three times this size.

Furniture

Bhikkhus are allowed to have a low bed on which to sleep and a stool on which to sit in order to prevent dampness from the earthen floor, but often where the lodgings are wooden floored (and in tropical climates) the bhikkhu will sleep on the floor on an ordinary sleeping mat. In cold climates this may have to be adjusted using the Great Standards.

Avoiding 'high and luxurious beds' is also a feature of the Eight Precepts [see End Note 4] for lay people temporarily living the celibate life.

(IV) Right Livelihood for a Bhikkhu

Teaching Dhamma

The bhikkhu's life should be wholly preparing him to gain insight into Dhamma. Only then will he have the wisdom to communicate anything of real value to others when the time is appropriate and the audience properly receptive. (A monk will usually wait for an invitation to speak on Dhamma, so there is no question about him proselytizing.)

Teaching Dhamma, however, is not easy. If it is badly done, it can cause more misunderstanding than understanding.

The fourth Confession Rule came to be set down when the group-of-six monks taught Dhamma to lay people by rote, which caused the lay followers to feel disrespect for the monks:

"If a bhikkhu teaches Dhamma to an unordained person (one who is not a bhikkhu), repeating it together word by word, it is [an offence of Confession.]" (Paac. 4; Nv p.14)

"To rehearse the Dhamma word by word... was the method to teach others to memorize when there were no books. This method was formerly used in (Thai) temples and popularly known by the name 'studying books in the evening.' The aim of prohibiting pronouncing (Scripture) together is clearly shown in the original story of this training-rule which was to prevent the pupils from looking down on the teacher." (Paat. 1969 Ed. p.159)

Sixteen of the Sekhiya Training rules set down how and to whom a bhikkhu should teach Dhamma. These rules are also concerned with the etiquette of showing respect, respect not only for the bhikkhu but more importantly for the Dhamma that he is teaching. (The Great Standards would imply here that modern ways of showing respect and disrespect would be similarly covered by these rules.) These rules prohibit a bhikkhu from teaching anyone he considers to be showing disrespect to the Dhamma. Here is a summary of these Sekhiya Trainings:

"I will not teach Dhamma to someone who is not sick but who:

— has an umbrella; a wooden stick (club); weapon in their hand.

— is wearing (wooden-soled) sandals/shoes; is in a vehicle; is on a bed (or couch); is sitting clasping the knees; has a head wrapping (turban); whose head is covered; who is sitting on a seat while I am sitting on the ground; who is sitting on a high seat while I am sitting on a low seat; who is sitting while I am standing; who is walking in front of me while I am walking behind; who is walking on a pathway while I am walking beside the pathway." (Sekhiya 57-72; See BMC pp.505-508)

How these rules are observed may diverge in different communities. Some will strictly follow the above while others will be more flexible according to modern conditions. As Venerable Brahmavaṅṣo remarks:

"...These Sekhiyas ensure that one teaches Dhamma only to an audience which shows respect. One may not expound from a soapbox in the marketplace... to the indifference of passers by. However it is common these days in the West for a seated audience, wearing their shoes and maybe even a hat, to respectfully listen to a speaker standing at a lectern... and as the audience is considered to be behaving respectfully according to the prevailing norms there seems no reason why a monk may not teach Dhamma in such a situation." (AB)

Robbery by False Pretences

If a bhikkhu lies about his spiritual attainments, it may be ground for the offence of 'Defeat.' The originating circumstances for this Rule occurred during a famine when food was scarce and many bhikkhus found alms food difficult to obtain. A group of these monks devised a scheme where they told lay people of each other's attainments of 'superior human states,' often deliberately lying to impress them. The faithful lay people

gave alms to such 'special' bhikkhus thinking that it would bring greater merit so they and their families went without food in order to feed those monks. Later, when the Buddha knew of this he rebuked them and described them as the worst of the 'Five Great Thieves' — immoral monks who obtain their alms food as a robber does. He set down:

"A bhikkhu who boasts of ['superior human states.'], which he has not in fact attained, commits [an offence of Defeat.]" (Paar. 4; Nv p.5)

"Deliberately lying to another person that one has attained a superior human state is [an offence of Defeat.]" (Summary Paar. 4; BMC p.86)

The Commentary classes 'superior human states' (uttarimanussadhamma) as either: meditative absorption (jhaana), and certain psychic powers (abhiññāa) [112] or the path and fruit leading up to Nibbaana.

A deliberate lie is normally an offence of Confession (Paac. 1) but this deliberate false avowal of meditative attainment is classed as the most serious 'Defeater' Offence. This shows how much more damaging it was considered to be. When a 'guru-like' bhikkhu falsely puts himself forward as enlightened, his lies can be destructive not only to himself and his followers but to the whole of Buddhism.

"It may be hard to imagine in the present time why falsely claiming superior human conditions should be judged so severely. However, by reflecting that bhikkhus are totally dependent upon the generosity and goodwill of believing lay people, one may be able to appreciate the situation better. By falsely claiming high spiritual attainments a bhikkhu is equivalent to a swindler or defrauder, but in the worst way, since this involves spiritual fraud — dealing with the most precious and profound aspects of human existence." (HS ch.15)

A bhikkhu commits no offence when he has no intention to make superior claims, even if it is wrongly understood or misconstrued that way. If a bhikkhu is insane, psychotically believing his own delusions of grandeur and making extravagant claims of his own enlightenment, he receives exemption from any offence.[113]

The eighth Confession rule is closely connected with this one of Defeat but there the 'announcement' is true. Even so, indulging in such disclosures to lay people requires confession especially when, as in the origin-story, a bhikkhu does so just to obtain more alms. The Lord Buddha criticized the showing off of even genuine supernormal attainments:

"To tell an unordained person of one's actual superior human attainments is [an offence of Confession.]" (Rule Summary, Paac. 8; BMC p.288)

Proper Behavior Outside the Monastery

A bhikkhu can teach in many ways, not just by speech. There is the famous occasion mentioned in the Paali texts when the future right-hand disciple of Buddha, Saariputta, first saw a bhikkhu going on alms round:

"Saariputta the wanderer saw Ven. Assaji going for alms in Raajagaha: gracious... his eyes downcast, his every movement consummate. On seeing him, the thought occurred to him: 'Surely, of those in this world who are arahants or have entered the path to arahantship, this is one. What if I was to approach him and question him...' "(BMC p.490)

Ven. Assaji's countenance and demeanour were a 'teaching' so impressive that Saariputta went and became a bhikkhu and a great arahant.

When a bhikkhu goes into a public place, he stands out because of the robes he wears. Whatever he does is noticed and reflects back on his community and the Sangha in general. As Venerable Thiradhammo writes:

"The bhikkhu lifestyle is for the sole purpose of realizing Nibbana. In striving towards this end, it was recognized that certain kinds of behavior are detrimental, distracting or simply unhelpful, and are also unsuitable for an alms-mendicant. Many kinds of improper behavior are not actually immoral, but rather put energy in the wrong direction or are expressions of a careless attitude. Some kinds of behavior can lead to lay people's loss of faith, some are immature or childish, some bad or ugly, and some, quite malicious or nasty." (HS ch.17)

Therefore, there are a number of training rules to remind the bhikkhu about correct deportment. The first twenty-six Sekhiya Training rules cover proper behavior in public places. They may also explain the sometimes seemingly antisocial behavior of a bhikkhu, who may not look one in the face or immediately say a "Good Morning." Here is a selection:

"When in inhabited areas, I will... wear the under and upper robe properly; be properly covered; go well restrained as to my movements; keep my eyes looking down; sit with little sound [of voice]."

"When in inhabited areas, I will not... hitch up my robes; go or sit laughing loudly; go or sit fidgeting; swing my arms; shake my head; put my arms akimbo; cover my head with a cloth; walk on tiptoe; sit clasping the knees." (See BMC pp. 490-494)

There is always an exception in the Sekhiya Training Rules for "one who is ill" so that a bhikkhu may, for example, cover his head when the weather is unbearably cold or the sun dangerously hot. The same applies to footwear, which normally should not be worn in inhabited areas.[114]

Socializing and Wrong Resort

'Going out on the town' is not appropriate for bhikkhus and is covered in several rules.

The eighty-fifth Confession Rule, describes how the 'group-of-six' monks went to the village in the afternoon and sat around gossiping, so that lay people compared them to householders. Going outside the monastery (other than on the morning alms round) was therefore regulated with this rule:

"Entering a village, town, or city during the period after noon until the following dawn, without having taken leave of an available bhikkhu — unless there is an emergency — is [an offence of Confession.] (Summary Paac. 85; BMC p.470)

Persons or places of 'wrong resort' for a bhikkhu are divided into six sorts (EV,II,pp.178-180). These are spending too much time socializing with 'unmarried women' — widows and spinsters (divorcees) or with bhikkhuniis. (See also the rules on speaking with women.) 'Wrong resort' also includes keeping company with sex-aberrants (pa.n.daka). with prostitutes, and going to taverns.

A bhikkhu is prohibited from going to see and hear dancing, singing, and music. (In modern circumstances this will also concern films, videos, TV, etc.) This is similar to the Eight and Ten Precepts [see End Note4]. (See EV,II,p.72)

"In the Buddha's time one could only hear music at a live performance — hence seeing singing and music. However, following the Great Standards, it would seem appropriate to include contemporary forms of entertainment such as dancing, singing and music on television, videos, radios, tape-recorders and stereos. Most comprehensively, this applies to seeing or hearing any kind of entertainment like a 'pleasure-enjoying householder.' Listening or seeing for education is another matter." (HS ch.17)

Wrong Ways of Behavior

Playful and wrong conduct (anaacaara) for a bhikkhu is, for example, playing like a child with toys or games, etc.; or making garlands of flowers, etc.

Bhikkhus are also prohibited from studying or speaking on 'low animal-like knowledge' (tiracchaana-vijjaa).

"The explanation of [low animal-like knowledge] seems to cover all general subjects which are not related to the Dhamma of bhikkhus. [These are:] knowledge of enchantments making men and women love each other; knowledge for making this or that person fall into disaster; knowledge for using spirits or showing various kinds of magic; knowledge of prediction, such as knowing beforehand lottery results; knowledge leading to self-delusion, such as transmuting mercury to gain the supernatural, as in the transmuting of silver and copper into gold.

"These knowledges are ['low animal-like knowledge'] because they are knowledge of doubtful things which are deceptive or deluding, not being true knowledge. A teacher of this is a deceiver and a pupil is one who practices to deceive, or he is just a foolish, deluded person." (EV,II,pp.120-121)

Wrong Livelihood

Wrong livelihood for a bhikkhu is divided into two:

One category concerns a bhikkhu searching for a living in a way that is also considered wrong by worldly norms. For example, robbing or deceiving others by claiming to be enlightened and receiving gifts and support because of people's belief. (See Robbery by False Pretences above)

The second category involves making a living that is wrong according to the Vinaya. For example: begging or asking from an unsuitable person or at an unsuitable time (see Invitation); thinking to gain something by giving a little but hoping for much in return; investing to gain interest; making a living by trade, for instance, giving medical treatment for reward.[115]

Also to seek reward from:

"the ceremony for [chanting] paritta (verses of protection), that is, making holy water and the sacred thread, the blowing of a charmed formula onto a person by a bhikkhu is also prohibited... It is allowed only to recite the paritta [protection verses], but this also occurs later and is not found in the Paali [texts]... [This is wrong livelihood and a] bhikkhu who seeks his living in this way is called alajjii, 'one who has no shame.'" (EV,II,p.129)

'Corrupting Families'

The very serious Sa'nghaadesa Rule (requiring formal meetings of the Community) of 'corrupting families'[116] concerns the proper relationship that bhikkhus should develop with lay followers.

It originated when two of the oft-transgressing 'group-of-six' monks neglected their Dhamma practice and behaved improperly[117] in order to become popular with lay people. The lay people came to enjoy the sociable, playful monks so much that when more composed, right-practicing monks came by they were considered snobbish and dull.

"If a bhikkhu corrupts families — in other words he flatters and fawns on lay people — and other bhikkhus drive him away from the monastery, and in return he criticizes them and if another bhikkhu then tells him that he must not do this, but he will not listen, a Sangha should recite the [formal admonishment] to induce him to abandon this mode of behavior. If he does not abandon it, it [entails initial and subsequent meetings of the Community]" (Sa'ngh. 13; Nv p.7)

A bhikkhu guilty of habitually indulging in these practices (sometimes called 'vile and low conduct' or paapasamaacara) should be 'banished' from his particular Community until he reforms.

Of course, a bhikkhu may concern himself in lay people's affairs if it relates to religious duties. Also:

"the business of one's mother and father, or of persons who prepare to be ordained, called pa.n.dupalaasa (lit., yellow leaves, ready to fall off the tree), or of one's own veyyaavaccakara (steward, supporter, pupil) can be done by him even though these are apart from religious duties." (EV,II,pp.121-122)

The relationship between the bhikkhu and his supporter should be a very special one:

"...A bhikkhu who is complete in good conduct does not lower himself to become the intimate of a family in the same way as a lay man may do. He is not aggressive or destructive but shows a heart of loving-kindness and conducts himself in a moderate way, thus causing good faith and reverence to arise in them towards himself. He is then called kulapasaadako (one in whom families have faith). He is the splendor of the [Teaching]...

"Bhikkhus who are not strict lower themselves to become vile men but bhikkhus who are over-strict are not interested in showing [compassion] in helping householders in various ways." (EV,II,pp.123-124)

A bhikkhu's wrong mode of livelihood also includes:

"running messages and errands for kings, ministers of state, householders, etc. A modern example would be participating in political campaigns." (BMC p.152)

Intruding on Families

The meaning of one of the Confession rules is uncertain — as can be seen by the different translations below — but it might explain why visiting bhikkhus may be reluctant to intrude into a family's space.

The Forty-third Confession Rule (Paac. 43) arose from Ven. Upananda's visit to a man and his wife who were sitting in their bedroom together. The husband told his wife to give Ven. Upananda a meal and when that was finished requested him to leave. The wife noticed that her husband was becoming sexually excited, and not wishing to participate, asked Ven. Upananda to stay. He stayed. This happened three times after which the husband stormed out of the house indignant at Ven. Upananda's behavior.

The Rule has been understood in rather different ways:

"Should any bhikkhu intrude upon and sit down in (the bedroom of) a family with both persons, (the man and the wife, present, one of whom does not agree to his remaining), it entails Confession." (Paac. 43; Paat. 1969 Ed. p.163)

"To sit down intruding on a man and a woman in their private quarters — when one or both are sexually aroused, and when another bhikkhu is not present — is [an offence of Confession.]" (Summary Paac. 43; BMC p.385)

"If a bhikkhu sits down, intruding on a family while they are taking food, it is [an offence of Confession.]" (Paac. 43; NVp19)

"A monk who intrudes into and sits down in a house where husband and wife are by themselves enjoying each other's company, commits [an offence of Confession.]" (Paac. 43; BBC p.128)

(V) Miscellaneous

Disputes

When the Buddha went to reside at Ghositaaraama in the city of Kosambi, he found a dispute had arisen between the bhikkhus there. One group of monks under a 'Vinaya-expert' had accused the 'Dhamma-expounder' leader (of another group) of a minor wrong-doing offence. The 'Dhamma-expounder' bhikkhu would not admit to this so dissension arose between the two groups. (See also Strictness and Blaming Others.) Even when the Lord Buddha pointed out to both groups the dangers in this and how to put matters to right, they still could not agree. So the Lord Buddha left them and went to reside by himself in the Rakkhitavan Forest.

The lay people of Kosambi blamed the quarreling bhikkhus for causing the Buddha to go away and in consequence they agreed together not to pay respect to those bhikkhus. When the bhikkhus came to their houses, they would not give alms food, desiring them to 'go away, disrobe, or else return to the way of practice pleasing to the Lord Buddha.' After this treatment, both groups of bhikkhus came to their senses and agreed to see the Lord Buddha where the dispute was properly resolved. (See EV,III,p.129)

A set of formal procedures are set down to resolve disputes within the Community. They are summarized in the Adhikara.nasamatha 'rules,' the last seven of the 227 Rules of the Paa.timokkha. (See Appendix B, Communal Harmony)

Schools of Buddhism

For an outsider, one of the most notable features of Buddhism is the number and diversity of Buddhist schools. When disputes (such as that described above) are left unresolved there is a tendency for the formation of nikaaya or 'schools,' which are passed on through 'ordination lineage' to future generations of bhikkhus. Historically, as Buddhism spread over Asia,[118] the practice of local Communities gradually adapted to new circumstances. The originally slight divergences grew so that today not only do we have the major Schools of the 'South' (Theravaada) and the 'North' (Mahayaana, Tibetan), and 'East' (Mahayaana, Ch'an, Son, Zen, etc.) but also myriad minor local differences.

"Coming down to later times, when the different groups became established in places foreign to the original lands, those two [schools] became very far apart both in the texts and in the language for chanting, all the way to garments and customs — just compare for instance, Vietnamese monks with Thai monks." (EV,III,p.230)

"[In the Theravaada School,] this reached the point where the intonations used in speaking Paali [language] differed: such as ours in Thailand, those in Sri Lanka, Burma and the Mons, for example. Each group holds that their way is better than that of the other groups. Even though they have contact with each other, they are not united as a single group, and minor [schools] arise out of them, determined according to nationality...

"In these national [schools] some [schools] would thrive at certain times, until other [schools] would take them as a model to be followed... [by] some bhikkhus requesting entry to their group by taking new ordination or re-ordination... A [school] which takes the methods of another [school] will make further differences in its methods until they are a separate [school]. These call themselves by names different from the nationality, such as our [Thai] Mahaa-nikaaya and Dhammayuttika-nikaaya; the Burmese Culaga.n.thii and Mahaaga.n.thii. [One no longer finds these names, now there are the Sudhamma Nikaaya (the largest group), the Shwegyin Nikaaya and the small Dvaara Nikaaya]; and the Upaaliva.msa, Marammaava.msa and Raamañña.msa of Sri Lanka. (Now more frequently known as Siam Nikaaya, Amarapura Nikaaya, and Raamañña Nikaaya.)" (EV,III,pp.230-231)

There seems to be a natural tendency for the more strictly practicing Communities to attract more lay respect and therefore more lay support — including more material support.[119] However, as 'luxuries tend to become necessities' there is often a corresponding decline in Vinaya practice.

The next stage seems to be that when the Vinaya practice has deteriorated into laxness, a group of monks will spontaneously be attracted to going back to higher standards and will go and live at a monastery together to put that into effect, eventually forming a new group or nikaaya. This stricter practice attracts lay support, and that forces the more lax communities to reform their ways. And then as standards decline...

Another way that the local Vinaya practice is rejuvenated is by the import of strictly practicing monks from elsewhere to form a model community. For example, Sri Lankan monks were invited to Siam more than five hundred years ago, and some centuries later Thai monks were themselves invited back to Sri Lanka after the local Sa"ngha had died out.

Inviting foreign monks to reform the local practice was often at the instigation of the Buddhist king and seemed to have worked quite well. However, attempts by central authorities to forcibly rejoin their own local schools (nikaayas) of monks have seldom been successful, especially as Buddhism has never favored the use of violence in religious suppression. What often happens is that instead of merging two nikaayas into one, it forces another sect to form. Then there are three — the two original plus a new combined sect. This is probably because the Sa"ngha is a local community structure that is oriented to the wider Sa"ngha of bhikkhus by the Vinaya. Thus the Vinaya, rather than any central authority, is what brings groups together.

Etiquette

The Buddha allowed several ways of showing respect to others 'for the beauty and good of the community (of both monks and lay people).' These include:

vandanaa — bowing or 'showing reverence with the five points,' i.e., the forehead, two forearms, and the two knees[120]

[sketch of person bowing]

Vandanaa Thai-style.

Note that the male and female movements start and finish slightly differently.

u.t.thaana — standing up to welcome[121]

añjali — joining the palms together in respect

saamiicikamma, any other ways of showing respect that are beautiful and good. (See EV,II,p.78)

Another ancient way of showing respect is circumambulation or walking around the object of veneration three times in a clockwise direction — so that one's right shoulder is towards, for example, the cetiya, bodhi tree or pagoda.[122]

In many parts of Asia it is considered extremely rude to point one's feet at anyone[123] or any religious object [see End Note 122]. An example, is found in the Confession Rule 51 (Paac. 51) where a highly gifted bhikkhu is made drunk and in his stupor turns and points his feet at the Buddha.

Bhikkhus use these ways of etiquette to show respect to those who have been bhikkhus for longer than themselves, irrespective of their actual age.[124] A 'younger' bhikkhu may call another bhikkhu, "Bhante," ("Venerable Sir" or "Reverend Sir"), and, similarly, a lay person may use this as a general form of address to bhikkhus. Each country will have its own way of addressing older, more senior bhikkhus appropriate to their age and experience. (See below.)

Names and Forms of Address

During his ordination, the bhikkhu-candidate is asked formally for his name. His Preceptor (usually) will have given him a Paali name and this is what he will use. However, later, on less formal occasions, he may be addressed differently. This variety of terms of address can be quite confusing for outsiders. For example, in Thailand, the monk will more often use his given name (from before his ordination) with an honorific preceding it appropriate to his monk's seniority and rank.[125] The Paali name, and title if any, would be added on more formal occasions. I understand that in Sri Lanka, and sometimes in Burma, it is the bhikkhu's place of origin or residence that may be prefixed to his Paali name.

Some monks may use the description Bhikkhu before their Paali name (Bhikkhu X) while others will use it as a suffix (X Bhikkhu). If they are more than ten years in the robe they may use Thera (Elder) and if very senior Mahaathera. (See also Becoming a Bhikkhu.)

There are many other titles and ranks for senior bhikkhus. The king (in Thailand) or government often confer these in recognition of service or administrative ability. When administration of all the bhikkhus of the country is subsumed under central government departments, it may then be divided up into regions and districts under the supervision of the local senior 'respectable' monks. However, underlying all of this is the Vinaya Rule that still guides the traditional ways of the bhikkhu life, without class or privilege, and it remains the foundation for continued Dhamma practice as it has done for the last twenty-five centuries.

◇ Probably the most universally acceptable form of address for any bhikkhu is "Bhante" or "Venerable Sir."

Appendices

Appendix A: Lay Precepts

Anyone, of any religion or none, can appreciate these fundamental, practical guidelines about actions and speech suggested by the Buddha. When we are mindful enough to realize that we have a choice about our actions and speech, these Precepts are there to help answer questions of, "What should I do, what should I say?" They are practical and down to earth without requiring one to promise first to believe in anything supernatural. Like the lane markings on the highway, they help speed one on one's journey without colliding with any other travelers or going completely off the road. The Precepts mark the straightforward way of living that harms or hurts no one, while offering one the choice to transform one's life through growing mindfulness into perfect virtue, wisdom and compassion.

The Five Precepts

The Five Precepts form one of the essential elements of following the Lord Buddha's Way. Undertaking these Precepts (and 'Going for Refuge') are often the first formal affirmation of a new Buddhist. This is normally done by repeating after a monk these phrases (in Paali):

"I undertake the training precept:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from sexual misconduct.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness."

The Eight Precepts

The Five can then be refined into the Eight Precepts:

"I undertake the training precept:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from unchastity.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness.
- 6) to abstain from untimely eating.
- 7) to abstain from dancing, singing, music and unseemly shows, from wearing garlands, smartening with scents, and beautifying with perfumes.
- 8) to abstain from the use of high and large luxurious couches."

Uposatha Observance Days

In the West, the Sabbath — either Saturday or Sunday — has been normally the special religious observance day of the week. In Buddhism, which continues to follow the traditional lunar calendar,[126] the day set apart for special religious observance is the fortnightly day of the full and new moons, with the quarter moon days in between.[127] These full and new-moon days, called Uposatha Days, are when the bhikkhus gather to listen to a recitation of their Paa.timokkha Rule.

The weekly observance day on the quarter-moon day is when lay devotees gather in the local monastery to observe precepts more strictly and listen to and speak about Dhamma. The basic, minimum standard of precepts for practicing lay Buddhists is the Five Precepts. (Such lay people who are following the Buddha's Teaching are known as upaasaka (male) and upaasikaa (female)).[128] However, on the Observance day (or other special occasion), they may decide to train under the Eight Precepts, which brings them closer to how the monk or nun practices.[129]

The Ten Precepts

The novice (saama.nera) has Ten Precepts, as does the dasasiila mata nun. These are the same Eight as above, however the seventh precept is split into two and an extra tenth precept is added. Thus:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from unchastity.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness.
- 6) to abstain from untimely eating.
- 7) to abstain from dancing, singing, music and unseemly shows.
- 8) to abstain from wearing garlands, smartening with scents, and beautifying with perfumes.

9) to abstain from the use of high and large luxurious couches.

10) to abstain from accepting gold and silver (money).

Appendix B: The Other Patimokkha Rules

◊ This book has been mostly focused on those of the 227 Paa.timokkha Rules that are of concern to the lay devotee. Here we will include a summary of most of the remaining rules taken from Venerable Thanissaro's Introduction to the Paa.timokkha Rules, where he grouped the rules into these categories:

Right Speech

Making an unfounded charge to a bhikkhu that he has committed a paaraajika offence, in hopes of having him disrobed, is a sa"nghaadisesa offence. [Sa"ngh.8]

Distorting the evidence while accusing a bhikkhu of having committed a paaraajika offence, in hopes of having him disrobed, is a sa"nghaadisesa offence. [Sa"ngh.9]

Making an unfounded charge to a bhikkhu — or getting someone else to make the charge to him — that he is guilty of a sa"nghaadisesa offence is a paacittiya offence. [Paac.76]

Tale-bearing among bhikkhus, in hopes of winning favor or causing a rift, is a paacittiya offence. [Paac.3]

An insult made with malicious intent to another bhikkhu is a paacittiya offence. [Paac.2]

Right Action

...Intentionally causing oneself to emit semen, or getting someone else to cause one to emit semen — except during a dream — is a sa"nghaadisesa offence. [Sa"ngha.1]...

Having given another bhikkhu a robe on a condition and then — angry and displeased — snatching it back or having it snatched back is a nissaggiya paacittiya offence. [Nis. Paac. 25]

Making use of cloth or a bowl stored under shared ownership — unless the shared ownership has been rescinded or one is taking the item on trust — is a paacittiya offence. [Paac. 59]

Right Livelihood

Keeping a piece of robe-cloth for more than ten days without determining it for use or placing it under dual ownership — except when the end-of-vassa or ka.thina privileges are in effect — is a nissaggiya paacittiya offence. [Nis. Paac.1] Being in a separate zone from any of one's three robes at dawn — except when the end-of-vassa or ka.thina privileges are in effect, or one has received formal authorization from the Community — is a nissaggiya paacittiya offence. [Nis. Paac.2]

Keeping out-of-season cloth for more than 30 days when it is not enough to make a

requisite and one has expectation for more — except when the end-of- vassa and ka.thina privileges are in effect — is a nissaggiya paacittiya offence. [Nis. Paac.3]...

When two or more lay people who are not one's relatives are planning to get separate robes for one, but have yet to ask one what kind of robe one wants: Receiving a robe from them after asking them to pool their funds to get one robe — out of a desire for something fine — is a nissaggiya paacittiya offence. [Nis. Paac.9]

Making a felt blanket/rug with silk mixed in it for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.11]

Making a felt blanket/rug entirely of black wool for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.12]

Making a felt blanket/rug that is more than one-half black wool for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.13]

Unless one has received authorization to do so from the Community, making a felt blanket/rug for one's own use — or having it made — less than six years after one's last one was made is a nissaggiya paacittiya offence. [Nis. Paac.14] Making a felt sitting rug for one's own use — or having it made — without incorporating a one-span piece of old felt is a nissaggiya paacittiya offence. [Nis. Paac.15]

Seeking and receiving a rains-bathing cloth before the fourth month of the hot season is a nissaggiya paacittiya offence. Using a rains-bathing cloth before the last two weeks of the fourth month of the hot season is also a nissaggiya paacittiya offence. [Nis. Paac.24]...

Keeping robe cloth offered in urgency past the end of the robe season after having accepted it during the last eleven days of the Rains Retreat is a nissaggiya paacittiya offence. [Nis. Paac.28]...

Making use of an unmarked robe is a paacittiya offence. [Paac.58]

Acquiring an overly large sitting cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before confessing the offence. [Paac.89]

Acquiring an overly large skin-eruption covering cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before confessing the offence. [Paac.90]

Acquiring an overly large rains-bathing cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before confessing the offence. [Paac.91]

Acquiring an overly large robe after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the robe down to size before confessing the offence. [Paac.92]

Food

Eating food obtained from the same public alms center two days running, unless one is too ill to leave the center, is a paacittiya offence. [Paac.31]...

Accepting more than three bowlfuls of food that the donors prepared for their own use as presents or for provisions for a journey is a paacittiya offence. [Paac.34]

Eating staple or non-staple food, after accepting it — when one is neither ill nor invited — at the home of a family formally designated as "in training," is a patidesaniya offence. [Pat. 3]...

Lodgings

When a bhikkhu is building or repairing a large dwelling for his own use, using resources donated by another, he may not reinforce the window or door frames with more than three layers of roofing material or plaster. To exceed this is a paacittiya offence. [Paac.19]

Acquiring a bed or bench with legs longer than eight Sugata fingerbreadths after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the legs down before confessing the offence. [Paac.87]

Acquiring a bed or bench stuffed with cotton down after making it — or having it made — for one's own use is a paacittiya offence requiring that one remove the stuffing before confessing the offence. [Paac.88]...

Bowls and other requisites

Carrying wool that has not been made into cloth or yarn for more than three leagues is a nissaggiya paacittiya offence. [Nis. Paac.16]

Keeping an alms bowl for more than ten days without determining it for use or placing it under dual ownership is a nissaggiya paacittiya offence. [Nis. Paac.21]

Acquiring a needle box made of ivory, bone or horn after making it — or having it made — for one's own use is a paacittiya offence requiring that one break the box before confessing the offence. [Nis. Paac.86]

Communal Harmony

To persist in one's attempts at a schism, after the third announcement of a formal rebuke in a meeting of the Community, is a sa"nghaadisesa offence. [Sa"ngh. 10]

To persist in supporting a potential schismatic, after the third announcement of a formal rebuke in a meeting of the Community, is a sa"nghaadisesa offence. [Sa"ngh. 11]

To persist in being difficult to admonish, after the third announcement of a formal rebuke in the Community, is a sa"nghaadisesa offence. [Sa"ngh. 12]

To persist — after the third announcement of a formal rebuke in the Community — in criticizing an act of banishment performed against oneself is a sa"nghaadisesa offence. [Sa"ngh. 13]...

Telling an unordained person of another bhikkhu's serious offence — unless one is authorized by the Community to do so — is a paacittiya offence. [Paac. 9]

Persistently replying evasively or keeping silent when being questioned in a meeting of the Community in order to conceal one's own offences — after a formal charge of evasiveness or uncooperativeness has been brought against one — is a paacittiya offence. [Paac. 12]

If a Community official is innocent of prejudice, criticizing him within earshot of another bhikkhu is a paacittiya offence. [Paac. 13]

When one has set a bed, bench, mattress or stool belonging to the Community out in the open: Leaving its immediate vicinity without putting it away or arranging to have it put away is a paacittiya offence. [Paac. 14]

When one has spread bedding out in a dwelling belonging to the Community: Departing from the monastery without putting it away or arranging to have it put away is a paacittiya offence. [Paac. 15]

Encroaching on another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, with the sole purpose of making him uncomfortable and forcing him to leave, is a paacittiya offence. [Paac. 16]

Causing a bhikkhu to be evicted from a dwelling belonging to the Community — when one's primary motive is anger — is a paacittiya offence. [Paac. 17]

Sitting or lying down on a bed or bench with detachable legs on an unplanked loft in a dwelling belonging to the Community, is a paacittiya offence. [Paac. 18]

Deliberately tricking another bhikkhu into breaking Paacittiya 35, in hopes of finding fault with him, is a paacittiya offence. [Paac. 36]

Speaking or acting disrespectfully when being admonished by another bhikkhu for a breach of the training rules is a paacittiya offence. [Paac. 54]

Agitating to reopen an issue, knowing that it was properly dealt with, is a paacittiya offence. [Paac. 63]

Not informing other bhikkhus of a serious offence that one knows another bhikkhu has committed — either out of a desire to protect him from having to undergo the penalty, or to protect him from the jeering remarks of other bhikkhus — is a paacittiya offence. [Paac. 64]

Acting as the preceptor in the ordination of a person one knows to be less than 20 years old is a paacittiya offence. [Paac. 65]

Refusing to give up the wrong view that there is nothing wrong in intentionally transgressing the Buddha's ordinances — after the third announcement of a formal rebuke in a meeting of the Community — is a paacittiya offence. [Paac. 68]

Consorting, joining in communion or lying down under the same roof with a bhikkhu who has been suspended and not been restored — knowing that such is the case — is a paacittiya offence. [Paac. 69]

Supporting, receiving services from, consorting or lying down under the same roof with an expelled novice — knowing that he has been expelled — is a paacittiya offence. [Paac. 70]

Saying something as a ploy to excuse oneself from training under a training rule when being admonished by another bhikkhu for a breach of the rule is a paacittiya offence. [Paac. 71]

Criticizing the discipline in the presence of another bhikkhu, in hopes of preventing its study, is a paacittiya offence. [Paac. 72]

Using half-truths to deceive others into believing that one is ignorant of the rules in the Patimokkha, after one has already heard the Patimokkha in full three times, and a formal act exposing one's deceit has been brought against one, is a paacittiya offence. [Paac. 73]

Giving a blow to another bhikkhu, when motivated by anger, is a paacittiya offence. [Paac. 74]

Making a threatening gesture against another bhikkhu when motivated by anger is a paacittiya offence. [Paac. 75]

Saying to another bhikkhu that he may have broken a rule unknowingly, simply for the purpose of causing him anxiety, is a paacittiya offence. [Paac. 77]

Eavesdropping on bhikkhus involved in an argument over an issue — with the intention

of using what they say against them — is a paacittiya offence. [Paac. 78]

Complaining about a formal act of the Community to which one gave one's consent — if one knows that the act was carried out in accordance with the rule — is a paacittiya offence. [Paac. 79]

Getting up and leaving a meeting of the Community in the midst of a valid formal act — without having first given one's consent to the act, and with the intention of invalidating it — is a paacittiya offence. [Paac. 80]

After participating in a formal act of the Community giving robe-cloth to a Community official: Complaining that the Community acted out of favoritism is a paacittiya offence. [Paac. 81]

When the Community is dealing formally with an issue, the full Community must be present, as must all the individuals involved in the issue; the proceedings must follow the patterns set out in the Dhamma and Vinaya. [Adhikarana samatha 1]

If the Community unanimously believes that a bhikkhu is innocent of a charge made against him, they may declare him innocent on the basis of his memory of the events. [Adhikarana samatha 2]

If the Community unanimously believes that a bhikkhu was insane while committing offences against the rules, they may absolve him of any responsibility for the offences. [Adhikarana samatha 3]

If a bhikkhu commits an offence, he should willingly undergo the appropriate penalty in line with what he actually did and the actual seriousness of the offence. [Adhikarana samatha 4]

If an important dispute cannot be settled by a unanimous decision, it should be submitted to a vote. The opinion of the majority, if in accordance with the Dhamma and Vinaya, is then considered decisive. [Adhikarana samatha 5]

If a bhikkhu admits to an offence only after being interrogated in a formal meeting, the Community should carry out an act of censure against him, rescinding it only when he has mended his ways. [Adhikarana samatha 6]

If, in the course of a dispute, both sides act in ways unworthy of contemplatives, and the sorting out of the penalties would only prolong the dispute, the Community as a whole may make a blanket confession of its light offences. [Adhikarana samatha 7]

The Etiquette of a Contemplative

... Handing food or medicine to a mendicant ordained outside of Buddhism is a paacittiya offence. [Paac. 41]

When on almsround with another bhikkhu: Sending him back so that he won't witness any misconduct one is planning to indulge in is a paacittiya offence. [Paac. 42]...

Watching a field army — or similar large military force — on active duty, unless there is a suitable reason, is a paacittiya offence. [Paac. 48]

Staying more than three consecutive nights with an army on active duty — even when one has a suitable reason to be there — is a paacittiya offence. [Paac. 49]

Going to a battlefield, a roll call, an array of the troops in battle formation or to see a review of the battle units while one is staying with an army is a paacittiya offence. [Paac. 50]...

Tickling another bhikkhu is a paacittiya offence. [Paac. 52]

Jumping and swimming in the water for fun is a paacittiya offence. [Paac. 53]

Attempting to frighten another bhikkhu is a paacittiya offence. [Paac. 55]

Lighting a fire to warm oneself — or having it lit — when one does not need the warmth for one's health is a paacittiya offence. [Paac. 56]

Bathing more frequently than once a fortnight when residing in the middle Ganges Valley, except on certain occasions, is a paacittiya offence. [Paac. 57]

Hiding another bhikkhu's bowl, robe, sitting cloth, needle case or belt — or having it hid — either as a joke or with the purpose of annoying him, is a paacittiya offence. [Paac. 60]

Traveling by arrangement with a group of thieves from one village to another — knowing that they are thieves — is a paacittiya offence. [Paac. 66]

Eating alms food

When eating, a bhikkhu should:

eat his food methodically, from one side of the bowl to the other.

eat bean curry only in proper proportion to the rice.

level his rice before eating from it.

refrain from throwing away — in an inhabited area — bowl-rinsing water that has grains of rice in it. [Sekhiya]

Appendix C: Pali Pronunciation

This appendix[130] is for those people who are interested in the Paali language and the pronunciation of the various Paali words found in this book.

The Paali alphabet is made up of forty-one letters. These are divided into eight vowels, thirty-two consonants, and one pure nasal sound called niggahita [the .m].

The Vowels

a as in about
aa as in father
i as in hit
ii as in machine
u as in pull
uu as in rule
e as in grey
o as in hole

The Consonants

k as in king
kh as in backhand
g as in gone
gh as in log-head
"n as in sing
c as in ancient
ch as in check
j as in joy
jh is an aspirated j
ñ as ny in canyon
.t is (something like) a nasalized t
.th is an aspirated .t
.d is (something like) a nasalized d
.dh is an aspirated .d
.n is (something like) a nasalized n
t as in stop
th as in Thames (never as in the English the)
d as in dog
dh is an aspirated d
n as in name
p as in spot
ph as in upholstery (never as in the English photo)
b as in bat
bh is an aspirated b
m as in mother
y as in yes
ay as in Aye!
r as in run
l as in long
v as w in wine
s as in sun

h as in hot
.l as in felt
.m as ng in sang

The dentals t and d are pronounced with the tip of the tongue placed against the front upper teeth

The aspirates kh, gh, .th, .dh, th, dh, ph, bh, are pronounced with an h sound immediately following; e.g., in blockhead, pighead, cat-head, log-head, etc., where the h in each is combined with the preceding consonant in pronunciation.

Appendix D: Examples of Vinaya Practice

This appendix illustrates how the bhikkhu's rules are actually practiced in different monasteries and communities. Each example is taken from the community's own guide or from devotees' experience.

(1) Australia: Bodhinyana Monastery

A Lay Buddhist's Guide to the Monks' Code of Conduct[131]

... A bhikkhu must have all eatables and drinkables (including medicines) except plain water, formally offered into his hands or placed on or into something in direct contact with his hands. In order to prevent contact with a woman, he will generally set down a cloth to receive things offered by a lady... In the Forest Tradition of which our resident monks are a part, milk is considered to be a food, as are malted drinks such as Ovaltine and Milo, so none of these would be allowed outside the proper times.

In accordance with the discipline a bhikkhu is prohibited from eating fruit or vegetables containing fertile seeds. So when offering such things, a lay person can either remove the seeds, or make the fruit allowable by slightly damaging it with a knife. This is done by piercing the fruit and saying at the same time "kappiya.m bhante" (meaning "I make this allowable, sir.").

It is instructive to note that rather than limiting what can be offered, the Vinaya lays emphasis on the mode of offering. It regards the proper way of offering as being when the lay person approaches within a forearm's distance of the bhikkhu, has a respectful manner (so for example, one would try to be lower than the bhikkhu) and is offering something that a bhikkhu can manage to carry(!). All this serves to make the act of offering a mindful and reflective one irrespective of what one is giving — and allows great joy to arise...

Forest bhikkhus generally make their own robes from the cloth that is given. Plain white cotton is always useful (it can be dyed to the correct dull ochre) or worsted for the thicker robe (Sanghati). In a cold climate, the basic 'triple robe' of the Buddha is supplemented with sweaters, beanies, socks, etc., and these, of an appropriate brown color, can also be offered...

The bhikkhu's precepts do not allow him to sleep more than three nights with an unordained male, and not even to lie down in the same room with a female. In providing a temporary room for a night one need not provide a great deal of furniture, a simple spare room that is private is adequate...

A bhikkhu is allowed to use medicines if they are offered in the same way as food. Once offered, neither food nor medicine should be handled again by a lay person, as that renders it no longer allowable. Medicines can be considered as those things that are specifically for illness; those things that have a tonic or reviving quality (such as tea or sugar); and certain items which have a nutritional value in times of debilitation, hunger or fatigue (such as cheese, miso soup).

There are different limitations regarding the amount of time that a bhikkhu can store such 'medicines':

One day allowance: Filtered fruit juice (i.e., free of pulp) of any fruit smaller than an average fist. These juices are allowed to be received and drunk any time between one dawn and the dawn of the next day — this time-limit prevents the danger of fermentation.

Seven day allowance: Ghee, animal or vegetable oil, honey, any kind of sugar (including molasses) and cheese can be kept and consumed any time up to the dawn of the eighth day after which they were received.

'Lifetime' allowance: Pharmaceutical medicines, vitamins; plant roots such as ginger, ginseng; herbal decoctions such as camomile; beverages such as tea, coffee and cocoa...

At no time does the monk request food. This principle should be borne in mind when offering food — rather than asking a monk what he would like, it is better to ask if you can offer some food. Considering that the meal will be the one meal of the day, offer what seems right recognizing that the bhikkhu will take what he needs and leave the rest. A good way to offer is to bring bowls of food to the bhikkhu and let him choose what he needs from each bowl.

One can also make an invitation, 'pavarana,' to cover any circumstances that you might not be aware of — a health problem, need for a toothbrush, etc., by saying, "Bhante, if you are in need of any medicine or requisites, please let me know." To avoid misunderstanding it is better to be quite specific, such as — "Bhante, if you need any more food...", "If you need a new pair of sandals..." Unless specified an invitation can only be accepted for up to four months after which time it lapses unless renewed. Specifying the time limit, or giving some indication of the scope of the offering is good, in order to prevent misunderstanding — so that, for instance, when you are intending to offer some fruit juice, the bhikkhu doesn't get the impression you want to buy a washing

machine for the monastery!...

In practical terms, monasteries are financially controlled by lay stewards, who then make open invitation for the Sangha to ask for what they need, under the direction of the Abbot. So junior monks even have to ask an appointed agent (generally a senior bhikkhu or abbot) if they may take up the steward's offer — to pay for dental treatment, obtain footwear or medicines, for example. This means that as far as is reasonably possible, the donations that are given to the stewards to support the Sangha are not wasted on unnecessary whims.

If a lay person wishes to give to a particular bhikkhu, but is uncertain of what he needs, he should make invitation. Any financial donations should not be made to 'X Bhikkhu' but to the stewards of the monastery, perhaps mentioning if it's for a particular item or for the needs of a certain bhikkhu. For items such as traveling expenses, money can be given to an accompanying anagarika (dressed in white) or accompanying lay person, who can buy tickets, drinks for the journey, or anything else that the bhikkhu may need at that time. It is quite a good training for a lay person to actually consider what items are necessary, and offer those rather than money...

Bhikkhus should have a male present who can understand what is being said when conversing with a lady, and a similar situation holds true for nuns...

So to prevent such misunderstandings — however groundless — a bhikkhu has to be accompanied by a man whenever in the presence of a woman — on a journey or sitting alone in a secluded place (one would not call a meditation hall or a bus station a secluded place). Generally, bhikkhus would also refrain from carrying on correspondence with women, other than for matters pertaining to the monastery, travel arrangements, providing basic information, etc., When teaching Dhamma, even in a letter, it is easy for inspiration and compassion to turn into attachment...

Accordingly for a Dhamma talk, it is good to set up a room where the teachings can be listened to with respect being shown to the speaker. In terms of etiquette — graceful conversation rather than rude — this means affording the speaker a seat that is higher than his audience, not pointing one's feet at the speaker, removing headgear when listening to the talk, and not interrupting the speaker. Questions are welcome at the end of the talk.

Also as a sign of respect, when inviting a bhikkhu, it is usual for the person making the invitation to also make the travel arrangements — directly or indirectly...

Lay people may be interested in applying [these] conventions [of etiquette] for their own training in sensitivity, but it should not be considered as something that is necessarily expected of them.

Firstly, there is the custom of bowing to the shrine or teacher. This is done when first

entering their presence or when taking leave. Done gracefully at the appropriate time, this is a beautiful gesture that honors the person who does it; at an inappropriate time, done compulsively, it appears foolish. Another common gesture of respect is to place the hands so that the palms are touching, the fingers pointing upwards, and the hands held immediately in front of the chest. The gesture of raising the hands to the slightly lowered forehead is called 'añjali.' This is a pleasant means of greeting, bidding farewell, saluting the end of a Dhamma talk, concluding an offering.

Body language is something that is well understood in Asian countries. Apart from the obvious reminder to sit up for a Dhamma talk rather than loll or recline on the floor, one shows a manner of deference by ducking slightly if having to walk between a bhikkhu and the person he is speaking to. Similarly, one would not stand looming over a bhikkhu to talk to him or offer him something, but rather approach him at the level at which he is sitting.

(2) New Zealand: Bodhinyanarama Monastery Advice for Guests[132]

... The Abbot is usually addressed as "Ajahn," which comes from the Thai, and means "Teacher." Other monks can be addressed as "Venerable," or the Thai equivalent "Tahn." These designations may or may not be followed by the ordained name of the individual. Alternatively, any monk can be called "Bhante," a more general term. In this tradition it is considered impolite to refer to monks by their ordained names without the appropriate honorific preceding it...

The Precepts: The Community at Bodhinyanarama is bound by the monastic code of conduct, the basis of which is formalized into the following eight precepts:

1. Harmlessness: not intentionally taking the life of any living creature.
2. Trustworthiness: not taking anything which is not given.
3. Chastity: refraining from any sexual activity.
4. Right Speech: avoiding false, abusive or malicious speech.
5. Sobriety: not taking any intoxicating drink or drug.
6. Renunciation: not eating after midday.
7. Restraint: refraining from attending games and shows, and from self-adornment.
(Guests are asked to dress modestly, and not to play radios, musical tapes or instruments.)
8. Alertness: to refrain from overindulgence in sleep.

These are intended as a means of promoting harmony within the community and as a framework for contemplation. Guests are requested to undertake these precepts wholeheartedly for the insight they offer, and out of consideration for everyone else in the community...

1. Take special care to dress and act with modesty (seventh precept). In a place where chastity is observed, it is fitting to tone down the attractive qualities of personal

appearance and behavior. When in the company of a monk, nun or novice, keep in mind that their discipline prohibits physical contact with members of the opposite sex.

2. The property of the monastery has come from someone's generosity to the Sangha and guests are asked to treat it respectfully. Personal belongings should be kept tidy, particularly in spaces that are being used communally. If anything needs repair, replacing or refilling, please let the guest master know.

3. A monastery is a sanctuary from the usual worldly concerns, for those who have dedicated themselves to spiritual practice. As guests are sharing in this life as visitors, it is not appropriate to come and go without notice, or to engage in external business during their stay...

(3) Thailand: Wat Pah Nanachat
Observances[133]

... Laymen are expected to wear white or light colored clothing during their stay... Men bathe at the wells and are asked not to bathe naked, but to use a bathing cloth or swimming trunks and not to walk bare chested in public areas of the Wat.

Women are expected to wear all white or white blouses and black skirts...

If talking with senior monks, particularly the teacher, find a convenient time and place. Senior monks should be addressed as "Ajahn," others as "Tahn" and novices as "Nayn." These designations may or may not be followed by the Pali name of the individual. It is considered impolite to refer to ordained people by their Pali names without the appropriate honorific preceding it...

Thai culture has an extensive etiquette and varied social customs — stemming largely from the monks' Code of Discipline — governing many aspects of physical behavior, comprising a form of rules for proper body language. Most apparent are the gestures of respect used within a monastic community which help to open the heart, compose the mind and encourage a sense of kindness to others. These forms of courtesy help to develop a sensitivity towards the others to whom one relates on a daily basis and reduce the number of upsets arising through inconsiderate or aggressive behavior...

[Añjali] is a customary gesture used by Thais greeting others and also during the time one is speaking with a monk. Also known in Thai as the wai, it consists of raising the hands to the chest, palms together. The gesture is also used after offering something to or receiving something from an ordained person.

...The formal bow or grahp is another frequently used formality, being an excellent means of expressing respect for the Buddha, Dhamma, Sangha and for cultivating humility. Always bow before sitting down in the sala, Bot or Abbot's kuti. At the end of the meetings and when getting up either after the drink or from conversing with a monk,

remember to bow three times...

In all postures try and be aware of where the body is in relation to a monk, especially if he is teaching Dhamma. When walking with a monk, it is customary for lay-people to walk a little behind, rather than immediately at his side. If a lay person has occasion to pass in front of a monk who is seated, it is polite to stoop.

If a monk is sitting, lay people should squat or sit down before addressing him; it is considered improper for lay people to be on a higher level when speaking with a monk. The Buddha instructed monks not to teach Dhamma to one who is unprepared or showing disrespect (allowances being made for those in poor health). When sitting and receiving a talk or conversing with a monk it is customary to sit in the pup-piay position — one leg bent in front, the other folded at the side. Sitting with the arms clasped around knees is improper. If sitting on a chair, sit attentively and erect...

It is inappropriate to lie down in the sala or sit with one's feet outstretched towards a Buddha image or monk...

Be careful not to touch food or medicines already offered without first informing a monk...

Eating should be done in silence and without a lot of scraping and banging of utensils or making unnecessary mess. One should not eat or drink standing up.

After midday, all members of the community should refrain from partaking of any food, including drinks containing milk, cereals, eggs, etc., or any kind of soup. There are certain 'medicines' allowable for consumption under the Vinaya. These include: fruit juice (uncooked and strained), soft drinks, butter and ghee, vegetable oil, honey and molasses (including sugar), tea, coffee, cocoa and herbal drinks. Such medicines are kept separately and offered as needed...

Visitors should be aware of the proper mode of conduct for men and women within the setting of a forest monastery. They should be aware that some behavior, quite acceptable and normal enough for foreigners, is open to misinterpretation by the Thai community, whose standards naturally differ.

Complete segregation of the sexes is mandatory at all times. No men should enter the women's lodgings (or vice versa) without permission from the Abbot. If any contact is necessary, it should be done through the Abbot. Laymen should be careful in the kitchen not to get too close to laywomen, especially Thais.

Women are asked to be discreet and respectful when relating to monks, maintaining an even greater distance than with laymen. Take the Thai laywomen as examples in the proper way to behave with monks, such as perhaps kneeling down or squatting if conversing with a monk.

Women should be aware that it is an offence against his discipline if a monk touches a woman. If offering something to a monk either place it in his bowl or on his special receiving cloth — never directly into his hands. Male visitors should be aware that women with shaved heads may prefer not to hand anything to or receive anything directly from you. Put it down first and let the other person pick it up. Women must be careful entering rooms (such as the library) where a monk might be present; it is an offence for a monk to be alone with a woman in a closed room.

(4) Advice from a Western Woman Visiting a Thai Forest Monastery

You will find [at the forest monastery] that locker space is provided for your food (you must not take anything edible out of the kitchen area) and there is usually a thermos of ice cubes, an ice box for perishables, there's a shower room and toilet. You wash your clothes by the well pump — not from the rain water tanks! There is no electricity so you will need a torch and plenty of candles and a good lighter or matches.

Ask for a place to put your valuables in a 'lock up.' You will be shown where you are to stay which is in a separate area of the monastery away from where the monks stay. However, please remember to dress suitably. The lay women on eight precepts wear white tops and black-wrap over skirts. If you are not going to keep the full eight it does not matter much what you wear as long as it is modest and the colors are muted.

You are provided with a mosquito net, blankets and pillow and pillow case. (But don't just take anything until you are sure it has been made available to you.) I also take anti-mosquito cream, antiseptic wipes, bandaids, tissue, cold water washing powder, soap, prickly heat powder. Torch (flash light), 'flip-flops (slip-on sandals), sleeping bag sheet, towel, and such like.

'Allowables' for the afternoon include: butterscotch, boiled sweets, dark chocolate, cheese, tea or coffee. ('Ovaltine,' soy milk and coffee whiteners are not allowed in the afternoon at this Wat.)

It is customary to bow three times when one sees one's teachers and when one goes to the main hall (sala). If you notice what the Thais do you will soon get the hang of it. You will probably feel rather lost for the first 24 hours but then with patience and mindfulness everything should come together. The Thais — and especially one's teachers — are so good and generous to us that I feel it's important not to offend them.

In the afternoon (or evening) there is usually a chance to listen to a Dhamma talk. In the morning one can prepare food to offer to the monks and to share with one's fellow meditators. The rest of the day one can work out a meditation routine which suits one.

Most people make a donation — there is no charge at all — before they leave. Tan Acharn (the abbot) doesn't like people to give more than they can afford. You must find out exactly how to do it.

(5) Auckland Vihara Suggested Practice[134]

If you meet the monk in the shrine room or inside the house show your respect before you start your discussion. When you leave, please do the same.

When the monk is giving a sermon, please do not interrupt until question time. Avoid walking in and out of the room while the sermon is in progress.

Please do not engage in frivolous talk or shake hands with the monk. When speaking to the monk always be polite and never raise your voice.

Do not point the feet or your back towards the monk. This is considered disrespectful.

Unless you are serving a meal out of a dish, always offer anything with both hands. Do not leave it in front of a monk without offering it.

Another person should always accompany a female person when going to see the monk. Even when providing transport for the monk a male person should always accompany a female person and the female person should not sit next to the monk.

Lay people should not have their meals in front of the monk, and they should eat only after the monk has finished his meal.

Please do not disturb the monk when he is resting or meditating. Please remember that monks also need to rest and therefore do not engage in lengthy discussions. Preferably, ask for permission before your discussion.

Please do not run about inside the temple. Parents should ensure that children behave well. The temple is a sacred place and at all times people should behave in a calm and quiet manner.

Please do not wear shoes, caps or hats inside the shrine room. If you are talking to the monk please remove your hat.

A Woman's View

Standard of clothing for women: Clothes should not be too revealing such as shorts, miniskirt, low-cut or sleeveless garments.

Breast feeding is not appropriate in the presence of a monk or even in the same room.

It is not respectful to stretch out one's legs when seated, or point them in the direction of the monk or Buddha Statue.

People should not stand and talk to a monk when he is seated.

The norms of good manners should be observed, e.g., people should not talk and laugh loudly or make a noise when the monk is talking to someone in the same room.

Women should not have a private conversation with a monk or be alone in the same room without a male person being present.

(6) A Thai Wat in Australia[135]

The Correct Things to do When Offering

General hints, Observances

A bhikkhu(s) should be approached respectfully by the person offering daana, who

should always try to maintain a bodily position lower than that of the bhikkhu.

The person making the offering should be shoeless, modestly dressed (see note below) and should have a generally respectful demeanour towards the bhikkhu(s).

As with any greeting or approach to a bhikkhu, the person offering daana should pay respects in the normal way by bowing three times — once for each of the Triple Gem.

If in doubt as to how to proceed beyond this basic approach other experienced members of the lay community or the bhikkhu(s) themselves are sure to be able to offer helpful directions.

As a general rule, one does not speak to a bhikkhu while offering daana, unless the bhikkhu initiates some conversation.

To move with mindfulness and perhaps a bit more slowly than usual lessens the likelihood of mishaps.

Remember, the best way of learning and of keeping out of potentially embarrassing situations is to seek guidance from others present or, if there is a language barrier, to follow the example of those around you. But remember, too, that rules for men and women are very different so make sure you are following the example of a member of the same gender!

It is very important for everyone to always maintain a respectful distance from the bhikkhus, the Sangha.

Offering food

The two most common situations for offering daana in the form of food is when a line of bhikkhus is seated on a dais accepting daana, or when a line of bhikkhus is on alms round (pindabat).

On the Dais

In this situation the lay person should join the line of people making offerings, if there is one. If they are offering singly, then the procedure is basically the same.

The person making the offering should kneel once they are sufficiently close enough to the bhikkhu(s), and signal their intent to offer food, drink, etc., by holding the item above them and to their forehead, at the same time mindfully recollecting the inner purpose for the offering.

The usual order is to offer plain cooked rice first, followed by other dishes. In this way a person may offer several times.

Food is placed with care into the alms bowl, beginning with the most senior bhikkhu and

then proceeding down the line (usually from left to right when facing the seated line).

Once the offering has been made, the person should move back and away while still facing the bhikkhus and maintaining a low position. They might also, at this stage, repeat the respectful greeting of bowing three times.

It is very important to maintain a respectful distance and to place the food carefully and gently in the center of the bowl without touching or interfering with it in any way.

After all the offerings have been made, the bhikkhus will chant and then have their meal.

When the bhikkhus have finished arranging their meal, it is usual for the most senior bhikkhu to lead the others in the blessing chanting for the lay community gathered. The most senior bhikkhu will then indicate that the lay people can now eat.

On alms round

When offering food to a line of monks making an alms round, it is important to be well prepared and ready in position somewhere along their round before they arrive so as not to delay them on their round.

Wait quietly, using the time to reflect on the meaning of the action about to take place.

The food should be kept well off the ground and shoes should be removed in readiness.

When the bhikkhus are seen to be approaching, the person should kneel and hold the food above their head in an offering position and reflect on the meaning of the action about to take place.

Once the bhikkhu stops, the person should stand and place a portion of the food into the open alms bowl that the bhikkhu will be silently offering while maintaining a position lower than that of the bhikkhu (this is most easily achieved by slightly bending the knees and/or bending from the waist). If the bowl is full, the lid of the bowl might be offered.

It is very important to maintain a respectful distance and to place the food carefully and gently in the center of the bowl without touching or interfering with it in any way.

Kneel again and repeat the procedure until daana has been offered to all the bhikkhus.

Once the line moves away, it might be appropriate to pay respects in the usual way.

Offering daana other than food

Women

When a lay woman wishes to offer a bhikkhu some kind of daana other than food, (e.g., books, beverages, medicines) the first step is to approach the seated bhikkhu respectfully in the manner outlined above, pay respects, and let him know that you

would like to make the offering, indicating exactly what the nature of the offering is. (In this way the bhikkhu can circumvent any inadvertently inappropriate offering.)

The bhikkhu will place down a piece of cloth and the person can then move forward and carefully place the offering on it.

The person should then pay respects again and move back a little. As with food offerings, shoes should be removed, and a low position in relation to the bhikkhu should be maintained.

Men

Lay men can follow the above procedure also, except that the item offered can be handed directly to the bhikkhu.

Ways of Relating to Monks

General

When visiting bhikkhus the lay person should pay respects to them in the usual way by bowing three times to each of the bhikkhus present in the order of their ordination if this is known.

The lay person can then assume a natural, comfortable seated position a little back from, and, if possible, lower than the bhikkhu. The only thing to remember here is that, if health permits, feet should be tucked under and away as it is not polite to point feet directly at a bhikkhu (or, in fact, any Thai person).

When addressing a bhikkhu it is usual to place both hands together at chest height when talking to him, or when he is replying — especially when he is expounding dhamma. Apart from indicating respect for the Sangha, this action helps with general mindfulness. If seeking advice or a dhamma explanation from a bhikkhu, a lay person would allow for spaciousness in a conversation, i.e., allow for pauses in the conversation before the bhikkhu speaks or replies.

Although tempting, it is a good idea not to get caught up in conversations about worldly matters with either the bhikkhus or with other lay people when sitting in the presence of the Sangha.

Lay women especially have to exercise great mindfulness when in the presence of the Sangha. If, for example, a lay woman finds herself left alone in the presence of a bhikkhu, e.g., other friends have moved away or left, the most appropriate thing to do is to pay respects to that bhikkhu and leave.

When walking in the company of bhikkhus lay people should walk a little behind, but still within speaking distance.

A lay person would not stand too close to a bhikkhu when he is standing. It is better to

move a small distance away and assume a squatting position, if it feels comfortable to do this.

Paying respects

While not compulsory in any way, to pay respects in the traditional way to either a Buddha image or the Sangha is the most basic sign of a lay person's respect for the Triple Gem. It is also an excellent exercise in mindfulness. To learn the correct and most graceful way to execute this action, it is usually easiest to follow the example of an experienced lay person or the bhikkhus themselves who also must pay respects to Buddha images or more senior bhikkhus.

Dress

When visiting a Wat or temple, it is good to be mindful about the type of clothing one wears — just as when going to a church or sacred building of any kind.

Dress for both men and women should be modest and unrevealing, and excessive ornamentation should be avoided.

Lay women especially should pay attention to what they wear, avoiding things like sheer fabrics; low necklines; sleeveless tops. Serious practitioners will consider not wearing perfume, make-up or jewellery as well.

End Notes

1.

Vinaya has been translated as 'Discipline' in the complete translation of six volumes (The Book of the Discipline) by the Pali Text Society. Literally it means leading away ('discipline by leading away faults') and covers the bhikkhu's bodily and verbal actions as he extricates himself from suffering. (See also BA p.34)

2.

In this work I have used bhikkhu and monk interchangeably.

3.

See Appendix B for a summary of most of the other Paa.timokkha Rules.

4.

See Appendix A. See also An Introduction to Buddhism, pp. 196-212

5.

Uposatha, see Appendix A

6.

The Mahaaparinibbana Sutta (DN II, 156) reports that the Lord Buddha told Venerable AAnanda that the Sangha could abolish the minor rules after his Final Passing Away. However, the Council held soon afterwards decided that leaving well enough alone was safer and so did not change anything, mainly because Ven. AAnanda had failed to ask what these 'minor rules' were. This conservative approach right from the beginning enabled the original Teachings to be preserved.

(See also Beginnings: The Pali Suttas by Samanera Bodhesako, Wheel Publication No. 313-315)

7.

"Buddhism is the world-renouncing religion par excellence and the source, one suspects, of all monasticism as it developed in other religions based on quite different 'theological' foundations, notably Christianity and Islam." (From Oxford professor R.C. Zaehner's Foreword to *The Origin and The Early Development of Buddhist Monachism*.)

8.

Paali is the ancient Indian language (akin to Sanskrit) in which all the Theravaadin Buddhist Scriptures have been preserved. (See also Appendix C.)

9.

"In the Buddha's time, the style of clothing of one gone forth and that of a householder were very similar — a cloth around the waist and one across the shoulders... The only difference would be in the color, that is, ochre for one gone forth." (HS ch.8)

10.

See Glossary.

11.

He keeps the Eight Precepts, shaves his head and wears white robes.

12.

These are the Guidelines that determine how a rule is applied under changed circumstances. See *Modernization? The Great Standards*.

13.

Someone has calculated that at this time the most-distant Theravaadin bhikkhus are in Iceland to the North and New Zealand to the South.

14.

Sometimes this is on the weekly Observance Day (see *Upasatha*, Appendix A), sometimes when spending longer periods at a monastery. In some places this forms a preliminary stage to becoming a bhikkhu. For example, at some monasteries in England, a candidate usually has to live under Eight Precepts and wear white as an anagarika (homeless one) before he will be considered for ordination.

15.

Samantapaasaadikaa I, 102; See *Vinaya in Theravada Temples in the United States*.

16.

See OP pp.13-17

17.

The Going-forth into the Homeless Life is sometimes rendered by the English word 'ordination.' Whatever that word's connotations, it is still an easy shorthand.

18.

"One under 15 years of age, unless he can scare crows (i.e., is mature) should not be given the pabbajaa for becoming a saama.nera (*Vin.I,79*). After receiving their parent's consent (*Vin.I,83*), they were to shave their head and beard, put on the ochre robe and, paying respects to the bhikkhu, receive the Three Refuges and the Ten Training Precepts." (HS ch.19)

19.

"To qualify for Acceptance a candidate must also have the necessary robes, bowl and a preceptor. When the Acceptance procedure was finalized, the candidate was formally

asked if he was free of the various obstacles to qualification,... as well as being a human, a man, at least 20 years of age, having parent's consent and complete as to robes and bowl. He was further asked to state his own name and that of his Preceptor." (HS ch.19)

20.

OP pp.17-24

21.

This is the Admonition (Anusaasana), which always includes an explanation of the four Offences of Defeat (sexual-intercourse, theft, murder and falsely claiming supernormal powers) together with the four supports or basic requisites (almsfood, robes made from thrown away cloth, lodging at the foot of a tree, medicine of fermented urine).

22.

"... even though he has knowledge of Dhamma and Vinaya, yet it is not proper if he does not take [dependence] nissaya and live under the control of his [preceptor] or [teacher]. For him not to live in this way is prohibited by the Buddha." (EV,II,p.52)

23.

"He is one who has faith, shame, fear of evil, effort, and mindfulness; He is complete with moral precepts, good conduct, right view, deep learning and wisdom; He knows what is [an offence], what is not [an offence], what is a light [offence], what is a heavy [offence], and he has memorized correctly the Paa.timokkha without any mistakes; He has five or more Rains." (EV,II,p.53)

24.

"He himself can nurse, or order to nurse, a sick [dependent monk]. He can put an end to, or seek another to put an end to, passion arisen in a [dependent monk] who is dissatisfied with the [holy life of a monk]. He can relieve boredom with the Dhamma-path which has arisen for a [dependent monk], or get another to do so. He knows [offences] and the ways out of [offences]; He can train a [dependent monk] in the highest training in proper conduct and give advice to [him] on the principal training in the pure life, the Buddha-law which is essential for the [holy life]. He can give progressive advice in the Dhamma and Vinaya. He can release a [dependent monk] from the wrong view by way of Dhamma; He has ten Rains or more than that." (EV,II,p.53)

"It seems that these principles are not for the bhikkhu to consider for himself. It is for the consideration of his [preceptor] or teacher or of an Elder who is his senior, whether it is proper or not for a bhikkhu who lives with them to be released and to stay alone, and whether a bhikkhu who is released from [dependence] is able to be a [leader of an assembly of monks]." (See EV,II,pp.45-54)

25.

For an interesting description of this aspect see Burmese Buddhist Culture.

26.

This special leave of absence (sattaaha) can only be taken in order to: visit or nurse ill Dhamma-friends and parents; support fellow bhikkhus who are thinking of disrobing; to attend to some essential duty of the Community; to support faithful lay devotees who make an invitation. (See EV,II,pp.84; 89-90)

26b.

See note 31.

27.

Nowadays, there is much interest among women wanting to re-establish such a lineage but how to achieve this is problematic. Fortunately, there are places where women can practice the 'Holy Life' in robes as dasasiila mata nuns, developing the best way of Dhamma practice for themselves. (Dasasiila mata is a nun's ordination based on the Ten Precepts.) For example: the Nuns Community, Amaravati Buddhist Monastery, Great Gaddesden, N9 Hemel Hempstead, Herts HP1 3BZ, UK. (See also BA ch.VII)

28.

"The Paa.timokkha recitation on the Uposatha days thus would be the primary communal activity of the Buddhist Sangha, an occasion to meet together in communal confirmation of the standards of behavior to which they were all committed." (HS ch.20)

29.

Note that anyone guilty of an offence of Defeat is automatically no longer a bhikkhu and therefore cannot take part in the Paa.timokkha recitation.

30.

"We are dealing primarily with rules, but rules are not the only way to express disciplinary norms, and the texts we are surveying express their norms in a variety of forms: as rules, principles, models, and virtues. The different forms are best suited for different purposes. Principles, models, and virtues are meant as personal, subjective standards and tend to be loosely defined. Their interpretation and application are left to the judgement of the individual. Rules are meant to serve as more objective standards. To work, they must be precisely defined in a way acceptable to the Community at large. The compilers of the Canon, recognizing this need, provided definitions for most of the terms in the rules, and the authors of the commentaries continued this task, carrying it out with even greater thoroughness.

"This need for precision, though, accounts for the weakness of rules in general as universal guides to behavior. First, there is the question of where to draw the line between what is and is not an infraction of the rule. A clear break-off point is needed because rules — unlike principles — deal in two colors: black and white. In some cases, it is difficult to find a clear break-off point that corresponds exactly to one's sense of what is right and wrong, and so it is necessary to include the areas of gray either with the white or the black. In general, but not always, the Vibhanga's [text] position is to include the gray with the white, and to rely on the principles of the Dhamma to encourage the individual bhikkhu to stay away from the gray." (BMC pp.16-17)

31.

The 'defeated monk' "does not need to go through a formal ceremony of disrobing because the act of violating the rule is an act of disrobing in and of itself. Even if he continues to pretend to be a bhikkhu, he does not really count as one; as soon as the facts are known, he must be expelled from the Sangha. He can never again properly ordain as a bhikkhu in this life. If he tries to ordain in a Community that does not know of his offence, his ordination does not count, and he must be expelled as soon as the truth is found out.

"The Commentary, however, states that such an offender may 'go forth' as a novice [if

the Community accepts him]." (BMC p.87)

"A bhikkhu who has committed any of the Four Paaraajika offences can no longer have [communion] (sa.mvaasa) with the sangha. He is one who is condemned for his entire lifetime. There is no way to remedy it. He must get out of the group. This is the only way for him. If that person does not give up his status on his own but declares himself a bhikkhu, once the sangha knows this, it should expel him from the group." (EV,III, pp.242-243)

32.

"...he is put on probation for six days, during which time he is stripped of his seniority, is not trusted to go anywhere unaccompanied by four other monks of regular standing, and daily has to confess his offence to every monk who lives in or happens to visit the monastery. At the end of his probation, twenty monks have to be convened to reinstate him to his original status." (Introduction to the Patimokkha Rules; Penalties)

33.

"There are six reasons why a bhikkhu commits an offence: lack of shame; he does not know that it is an offence; he is doubtful but still goes and does it; he thinks that he ought to do something when in fact he ought not; he thinks that he ought not to do something when in fact he ought to do it; he does something without thinking (absentmindedly)." (Nv p.4)

34.

"Another drawback resulting from the need for precision in rules is that the more precisely a rule is defined to suit a particular time and place, the less well it may fit in other times and places. The compilers of the Canon, in order to make up for this weakness, thus provided the origin stories and precedents to show the type of situation the rule was intended to prevent, providing principles and models that indicate the spirit of the rule and aid in applying it to different contexts." (BMC pp.15-18)

35.

"Although the Vibhaṅga and Khandhakas [of the original Paali texts] cover an enormous number of cases, they do not, of course, cover every possible contingency in the world; and from what we have seen of the way in which the Buddha formulated the rules — dealing with cases as they arose — there is reason to doubt that he himself wanted them to form an airtight system. As for cases that did not arise during his lifetime, he established... the Great Standards... — for judging cases not mentioned in the rules..." (BMC p.26)

36.

See Vinaya in Theravada Temples in the United States for a modern 'sociological' discussion of this point; while EV,I, pp.21-22 mentions the tendency to find ways around rules.

37.

"This is especially true now that monasteries of different nationalities are taking root in close proximity to one another in the West. In the past, Thais, Burmese, and Sri Lankans could look down on one another's traditions without danger of causing friction, as they lived in separate countries and spoke different languages. Now, however, we

have become neighbours and have begun to speak common languages, so it is best that we take to heart the writings of the Chinese pilgrims who visited India centuries ago. They reported that even after the early Buddhists had split into 18 schools, each with its own Tripitaka [Canon] and Paa.timokkha [Rule], and the Mahayanists had added their texts to the tradition, bhikkhus belonging to different schools could be found living together in the same monastery, practicing and conducting communal business in peace and harmony. Theirs is a worthy example. We should not let our minor differences become stumbling blocks on our way..." (BMC p.16)

38.

asubha kamma.t.thaana, see the Foundations of Mindfulness Sutta, (M,10)

39.

"It is noteworthy that even praising death or assisting death out of compassion, that is, euthanasia, is still considered a Defeat for a bhikkhu (Vin.III,79;86)." (HS ch.15)

40.

For a discussion of the issues involved in caring for the terminally ill, see BMC pp.72-78.

41.

Other examples of the ancient awareness of 'not polluting the environment' and hygiene are the two Sekhiya Training rules (Sekhiya 74, 75). These prohibit a bhikkhu from defecating, urinating or spitting into water or onto green vegetation.

42.

Deva is a deity or heavenly being (lit: 'radiant one') of which there are many levels. However, all are still subject to repeated rebirth, old age and death. A tree deva is a deity that 'lives' in a tree.

43.

"Confined is the household life, a path of dust; the going forth is open and spacious. Not easy is it living in a house to lead the religious life absolutely fulfilled and purified, as polished as mother-of-pearl. Suppose I were to shave off my hair and beard, clothe myself in ochre robes and go forth from homelife into homelessness?" (HS ch.19)

44.

"The Buddhist religious life aims at complete sexual (and sensual) purity and relinquishment of all sexual activity. It should be emphasized that this is not based merely upon a condemnation or denial of sexuality but a clear recognition and understanding of the nature and effects of sexuality. The Buddha exhorted his disciples to comprehend the gratification, danger and escape from sensual pleasures." (HS ch.13)

45.

"...The word used for lustful intentions: (otti.n.na, lit. "possessed by") is quite strong: 'impassioned, full of desire, attracted heart.' Also used is vipari.natena cittena, lit. 'a mind changed for the worst,' defined as 'infatuated, corrupt, blinded' (Vin.III,121). The Commentary defines this as a mind with lust (raaga). Thus, coming into un lustful physical contact with a female, such as accidentally hitting a woman's hand during a food offering, or contact made while trying to get away from contact), is not a fault." (HS ch.13)

46.

"The Vinaya mentions cases of bhikkhus touching their mother, daughter and sister —

that is, direct blood-relations — 'for affection,' and this was said to be, not a fault of Formal Meeting, but a Wrong-Doing (Vin.III,126)." (HS ch.13)

47.

In full: "Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the highest ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act" — alluding to sexual intercourse — it entails initial and subsequent meetings of the Community." (Sa"ngh. 4; BMC p.100)

48.

"It is mainly as a result of this guideline that bhikkhus do not perform marriage ceremonies, that is, a bhikkhu should not in any way be instrumental in actually formalizing the relationship. There is, however, no fault in blessing the couple after they are formally married or in reconciling an undivorced couple who have separated (Vin.III.144)." (HS ch.13)

49.

"trustworthy" is defined as one who is at least a stream-enterer. However, even if the critic is an 'ordinary person' the Community may investigate the case if it sees fit.

50.

"The intention for privacy is most important in these instances, so if a bhikkhu unintentionally finds himself privately in a secluded or non-secluded place with a female or females, for instance, when all the other men depart from a room, or a bhikkhu enters a room of only females, there is no fault — but perhaps it wouldn't be advisable to remain there too long. Technically, if the bhikkhu stands then there is no fault, however, even standing in a secluded place may give rise to suspicion, whatever the bhikkhu's intentions might be. The best solution is to have another male present. Thus, a bhikkhu visiting lay-people is usually accompanied by another bhikkhu or a male attendant." (HS ch.13)

51.

According to the Commentary, if there are two women this rule is not broken. However, the rule about talking together would still apply. (See Talking Privately.)

52.

"A monk counselling a female disciple alone invites excessive intimacy and encourages rumour. If one is to speak more than a few sentences to a woman, one should always try to call another monk, novice or layman to come within hearing." (AB)

Perhaps intimate and private telephone conversations should now also be included here. Some communities require that another monk be privy to what is going on, whether phone conversations or (over-familiarity) in letter writing:

"This guideline would also apply to telephone conversations but not to written communication, although careful reflection (and perhaps another bhikkhu's guidance) should be exercised." (HS ch.13)

53.

"The Explanation to this guideline defines Dhamma very literally as what is spoken by 'the Buddha, his disciples, seers or celestial beings, connected with the goal, connected

with Dhamma.' It is thus technically no fault to speak to a woman in more than six sentences about any other topic, although suspicion may be aroused. Presumably, any conversation between a conscientious bhikkhu and a spiritually-aspiring woman would be only about Dhamma, various kinds of worldly topics were regarded as 'animal talk' and unworthy of a true samana." (HS ch.13)

54.

The fifth Confession Rule is similar to the sixth, however it is concerned with men. It arose when some newly 'ordained' bhikkhus lay down and slept in the hall in the presence of lay people, "careless, thoughtless, naked, mumbling, snoring." The lay people criticized them so the Buddha prohibited monks from sleeping under the same roof as lay people. However, later he found that the novice Rahula was having to sleep in an outside toilet because there was otherwise no room, so he relaxed the rule to allow for a temporary stay together.

Rule Summary: "Lying down at the same time, in the same lodging, with a novice or layman for more than three nights running is [an offence of Confession]." (Paac. 5; BMC p.276)

55.

However, another commentator does not think that a "block of flats or apartments" fits in with this interpretation, for it is really only concerned with buildings that are connected by porches and walkways in the Asian style.

56.

"The main emphasis in this guideline is upon the formal arranging, thus there is no fault if arrangements are made by someone else and a bhikkhu and a woman come to be traveling together, if the woman makes an arrangement and the bhikkhu, without consenting, goes along, or if there are misfortunes. However, other factors should be considered, i.e., a car is a private place (Paac.45) and intimate conversations may occur (Paac.7)." (HS ch.13)

57.

"...a bhikkhu should wish to use things which are plain and ordinary and not use the good things which are popular at the time and which can be called luxurious... The plain and fine requisites should be used according to the time, but those which are made by or for himself should not aim at beauty, but should aim at usefulness or strength so that they can be used for a long time. When a bhikkhu understands this matter, he should practice in the middle way which is suitable for the time and place." (EV,II,pp.36-41)

"Bhikkhus who seek a living without violating the traditions of bhikkhus gain offerings in the right way. They should know how to make use of these offerings properly and not do anything with them which will make the donor's faith decline." (EV,II,p.130)

58.

This pavaara.naa should not be confused with the last day of the Rains Retreat, which is also called Pavaara.naa Day.

59.

Pavaara.naa (Invitations) and their Origin Stories:

(i) The son of a great merchant was so inspired by Ven. Upananda's Dhamma talk that

he made an invitation of the four requisites, whereupon Ven. Upananda asked for one of the pieces of cloth that the lay man was actually wearing. The lay man replied that he would bring another cloth from home because walking around with only one cloth was not proper for him. Nevertheless, Ven. Upananda became very insistent so the lay man had to give up the cloth. People criticized the monks for being greedy and not being reasonable in their requests. The rule that resulted can be summarized:

"Asking for and receiving robe-material from an unrelated lay person, except when one's robes have been stolen or destroyed, is [an offence of Confession with Forfeiture]." (Nis. Paac. 6; BMC p.189)

(ii) If he does beg and obtain the robe, he must forfeit it to another bhikkhu and confess the offence. When the circumstances are such that he is allowed to ask for a robe, he should not ask for more than two robes. This is covered by the next Rule:

"Asking for and receiving excess robe-material from unrelated lay people when one's robes have been stolen or destroyed is [an offence of Confession with Forfeiture]." (Summarized Nis. Paac. 7; BMC p.192)

(iii) The Eighth Rule (Nissaggiya Paacittiya 8) arose because a bhikkhu overheard one of Ven. Upananda's supporters saying that he intended to give Ven. Upananda a robe. The bhikkhu went and told Ven. Upananda, whereupon Ven. Upananda visited (without invitation) the 'donor' and specified exactly which kind of robe he wanted. The lay supporter commented, "these monks are insatiable and not easily contented. How can he, without having first been invited by me, make stipulations about a robe?".

"When a lay person who is not a relative is planning to get a robe for one, but has yet to ask one what kind of robe one wants: Receiving the robe after making a request that would raise its cost is [an offence of Confession with Forfeiture]." (Summary: Nis. Paac. 8; BMC p.195)

It is no offence for the bhikkhu to request them to reduce the amount they were planning to spend.

(iv) The twenty-sixth Confession with Forfeiture Rule:

"If a bhikkhu asks for thread from a lay person who is not a relative and who has not given [invitation] pavaara.naa and then has it woven into robe material by weavers, it is [an offence of Confession with Forfeiture]." (Nis. Paac. 26; Nv p.12)

(v) The twenty-seventh Confession with Forfeiture Rule:

"If a lay person, who is not a relative and who has not given [invitation] pavaara.naa, should order weavers to make up some material for a robe for the bhikkhu, if then the bhikkhu instructs the weavers saying that if they make it better than they otherwise would have done he will give them some reward, it is [an offence of Confession with Forfeiture]." (Nis. Paac. 27; Nv p.12)

◊ Although these Rules are about robe-material, conscientious bhikkhus would regard other requisites in the same spirit.

60.

In modern Thailand, a person can offer support by giving a printed slip which may read: "I invite you with the Four Requisites equal in amount to the value of 'x-amount' that has been handed over already to the steward. As you have need of it, please request it from the steward."

61.

In Thailand, the iron bowl has been almost superseded by the bowl made from stainless steel. EV reports that a medium-sized bowl is about 22.5 cm. in diameter. (See BMC p.231)

62.

After being ten days unrepaired, the robe is considered forfeit (Nis. Paac.). ('A stitch in time saves nine!')

63.

"Allowable items (i.e., knives and thimbles) were not to be made of expensive things but only of bone, ivory, horn, reed, bamboo, wood, shellac, fruit, copper or conch-shell. These materials were also permitted for a variety of minor articles such as an ointment-box, ointment-stick, nose-spoon, steam-tubes, earwax remover, belt-buckles and loops and tags for robes. Also, bags, with a strap and string for tying them closed, were allowed for most of the above-mentioned articles as well as for medicines and sandals." (HS ch.12)

64.

"...things which are given by donors to a bhikkhu to be his own, or a bhikkhu has [properly acquired] as his personal possessions. Even things which the sangha has distributed, their ownership is given to a bhikkhu and they are personal things. A bhikkhu who is the owner of such things has the right to give them up, or to give them away, just as he likes. The point here is that one should not cause the faith of the donor to decline." (EV,II,p.149)

"to distribute things among fellow Dhamma-friends is suitable as well as giving to laymen who work in the monastery, or those who help with a bhikkhu's work. They should be given to such people as the cost of food and as the cost of labor, or they should be given the things which a bhikkhu has received so that they can be used and not wasted, for this will be proper." (EV,II,p.130)

However: "...telling a lay person to take one's belongings as his/her own is a 'theft of faith' (saddhaa-deyya) — i.e., a misuse of the donations that lay supporters have sacrificed for the bhikkhu's use." (BMC p.229)

65.

The 'discarded cloth' would be thoroughly washed and possibly bleached before it could be dyed. Nowadays robes made this way are rare and probably used only by a few forest monks. He gave this reflection:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body which cause shame." [OP p.46; (Paali: M. I, 10; A. III, 387)]

66.

"In the Buddha's time, the style of clothing of one gone forth and that of a householder were very similar — a cloth around the waist and one across the shoulders. Thus at Vin.III,211, Venerable Upananda asks for the upper cloth from the son of a rich merchant). The only difference would be in the color, that is, ochre for one gone forth." (HS ch.8)

67.

There is some uncertainty as to the maximum size allowed. (See BMC p.528) Also, cloth now is not such a luxury and humans nowadays seem to be physically bigger; so robes can now be found as large as 3 x 2 metres for the upper and outer robes, 2.5 x 1 meter for the skirt robe.

Though five panels are shown in this figure, there can be seven, nine, or more (usually an odd number) depending on the size of the cloth.

68.

"Variously translated: Pali English Dictionary page 212 says 'a kind of brown, i.e., yellow'; Childers (p.190) has 'reddish yellow, yellow'; Upasak (p.70) says 'yellow reddish color.' Present day renunciants in India wear orange-colored clothing. Perhaps 'ochre' would be a good translation. In Thailand robes vary in color from bright orange to reddish-brown for the city- and village-dwelling monks to tan through chocolate-brown for the forest-dwelling monks." (HS Endnotes)

In Thailand this color is considered to be "yellow mixed with much red or the ochre yellow which is the color obtained from the heartwood of the Jack-fruit tree."

(EV,II,pp.15-17) The heartwood of the jack-fruit tree (*Artocarpus integrifolia* (Urticaceae)) is now difficult to find due to deforestation.

69.

For example, in Thailand the double-thickness outer robe is often 'ceremonially' folded over the left shoulder; in Burma the upper robe sometime reaches high up the neck. And the method of wearing and rolling the robe-edges will differ from community to community.

70.

The Sekhiya Training Rules require that a bhikkhu be properly covered from the neck to the knees and that the robe be 'even all around.' See Proper Behavior Outside the Monastery.

71.

e.g., a bathing cloth, handkerchief, towel, etc. In Thailand, it has become accepted practice for a monk always to wear a 'shoulder cloth' (angsa) under his robe. While working in the monastery he may then put his upper robe aside. In western countries with harsh winters an extra 'under-robe,' with socks, gloves, etc., are often worn for added warmth.

72.

The original allowance came about: "When a group of thirty ascetic bhikkhus braved rain and floods to visit the Buddha and arrived at his residence drenched and weary, the Buddha made the allowance for bhikkhus who have kept the Rains Residence to

conduct a Kathina ceremony." (HS ch.21)

73.

He gave this reflection: "Properly considering almsfood, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort." [OP p.46; (Paali: M. I, 10; A. III, 387)]

74.

The bhikkhu may also voluntarily undertake the special dhuta"nga (tudong in Thai) practices. These are more usually seen among forest monks and are distinctive of their way of practice. For example, they always try to go on alms round; they eat the collected food out of their alms bowl in one sitting; and may refuse late-come food. (See also dhuta"nga in the Glossary.)

75.

See BMC pages 495-504. The following translations are based on this. Breaking a Sekhiya is usually considered an offence of wrong-doing.

76.

"This rule teaches bhikkhus to show their appreciation of the donors, for they should not look down on them, while they should show their appreciation of the food given to them. They should not behave in such a way (as to suggest that) they are accepting it to play with it or throw it away later." (EV,I,p.210)

77.

When the Buddhist Community comes together to celebrate a festival day, it can show its harmony and common purpose through the alms round. The bhikkhu carries the 'bowl of the Buddha' and all the lay people, young and old, join in putting a token amount of rice or food into the bowl. The abundant food is usually afterwards shared out among everyone present.

78.

Nowadays, bhikkhus often use plates and cutlery. However, forest bhikkhus will usually keep to the old traditions — which is also part of the dhuta"nga practices. The practice of eating out of the bowl using one's fingers is still found in Sri Lanka.

79.

See the Siilavagga of the Diigha Nikaaya.

80.

Noon or midday is when the sun is at its zenith or highest elevation in the sky, midway between sunrise and sunset (on a plain). It is not necessarily 12:00 hours clock time because the clocks are often changed depending on the season and whether 'Daylight Saving' is in force. However, many communities will keep to twelve noon as the set time limit.

81.

However, there is "an allowance in the Mahaavagga (I.14.7) for a bhikkhu who has taken a purgative to take strained meat broth, strained rice broth, or strained green gram (mung bean) broth at any time of the day. Using the Great Standards, we may say that a bhikkhu who has a similar illness or worse may take these broths at any time; and some

have argued that other bean broths — such as soybean milk — would fit under the category of green gram broth as well. However, unlike the case with the five tonics, mere hunger or fatigue would not seem to count as sufficient reasons for taking any of these substances in the 'wrong time.'... some have argued, using the Great Standards, that the special allowance for this substance [— lonasoviraka, which is not now made —] should extend to miso as well, but this is a controversial point." (BMC pp.363-4)
"Certain other 'medicines' may be interpreted by applying the Great Standards... from some of those mentioned specifically in the Vinaya. Thus soya-bean milk may be a form of 'thin mung-bean broth'... , miso may be a form of 'salted sour gruel'..." (HS ch.10)

82.

Note that the Buddha otherwise allowed and praised living in a charnel ground and wearing rag-robles, for these are two of the dhuta"nga practices.

83.

Water and tooth-cleaning sticks are excepted in the rule. Some Communities also count toothpaste under this exception, some consider it more a medicine and therefore require it to be properly offered. While some Communities require ice, hot water, and bottled water to be also offered — some do not.

84.

Please note, however, that the spoon should not be knocked on the side of the bowl to clear off any remaining rice. Because the bowl is traditionally clay or iron, it easily is damaged and there are several rules which remind the bhikkhu to look after his bowl. If his bowl does become cracked, he is not allowed to ask for another until it is unusable. (Nis. Paac.22)

85.

Bhikkhus in Thailand never receive food from women directly into their hands. It is always offered into their bowl or onto a 'receiving-cloth.' This practice does not appear directly in the texts. However, it probably functions as extra-assurance for the monks concerning the very serious rule about touching women (see Intimacy — Touching.) Many Thai eight-precept nuns follow a reciprocal tradition when receiving anything from a man. In Sri Lanka and Burma monks generally will accept offerings from women directly into their hands.

86.

The Commentary allows a lay person or novice to collect anything remaining from the bhikkhu's meal and keep it in the approved storeroom. As long as the bhikkhu has completely abandoned all possession of that food, a lay person or novice may, on their own initiative, re-offer it the following day and the bhikkhu may accept and eat the food. However, many Communities ignore this allowance because of concern that it will be abused so they will not receive food that has previously been offered.

87.

A Snack (of 'non-staple' food) is not included in this rule, however the bhikkhu should not overeat so that it spoils his appetite. Also the original donor may provide the pre-meal snack or give permission to eat breakfast beforehand.

88.

"There are approximately 26 references to the eating of meat by bhikkhus and

bhikkhuniis (and 4 to meat-broth), 10 of these are in reference to the five kinds of staple food (bhojana). Many of these references are quite incidental, for example, a chief minister offers each of 1250 bhikkhus a bowl of meat (Vin.I,222), a bhikkhu steals a bowlful of meat during a famine (Vin.III,59) and bhikkhus eat the remains of a lion's kill (Vin.III,80). One of these references concerns the Buddha's refusal to forbid the eating of fish and meat as proposed by the schismatic Bhikkhu Devadatta (Vin.II,197; III,172). The Buddha rather reiterated his position that fish and meat were pure if not seen, heard or suspected to have been killed for a bhikkhu. It thus seems certain that meat-eating was common in the Buddha's time and only later, with the growth of the Mahayana schools, became prohibited.

A study of the allowance to eat meat pure in the three respects in other Vinaya recensions shows that, despite minor differences in defining terms, there is not "any material difference in the meaning and scope of the rule." It has been suggested that the development of vegetarianism amongst certain Mahayanists may have close connexions to the theory of the tathaagatagarbha..." (HS ch.9)

However, another commentator notes that Tibetan Buddhists — who also follow the Mahayana (and the tathaagatagarbha teachings) — do eat meat. He suggests that not eating meat came more from the Taoist influence in China.

89.

This exception was made when the newly converted (from the Jains) General Siha ordered that a meal for the Lord Buddha and his monks be prepared for the next day with meat from the market. The Jains then started to shout and complain all over town in an attempt to discredit the Buddha.

The bhikkhu should also not eat raw or undercooked meat, or the flesh of elephants, horses, dogs, snakes, lions, tigers, leopards, bears, hyenas or, of course, human flesh.

90.

"The flesh of animals which have been slaughtered to sell as meat for the people, however, is called 'flesh which exists already.' [It] has been slaughtered for their meat to be used for food by one person or by a group of people, apart from fellow Dhamma friends, or specially for the butcher himself... If people cook such meat and offer it to a bhikkhu, [it] will not be an offence to accept and eat it." (EV,II,pp.131-133)

91.

Lay people had complained to the Lord Buddha about the monks destroying 'seed-life,' therefore He set down that the monks were to check with the lay people first to know if eating those particular fruits was considered allowable.

92.

Eight varieties are mentioned in the Paali: mango-juice, roseapple-juice, juice from two types of bananas, 'honey tree'-juice, persimmon or grape-juice, lotus-root juice, marian-plum or lychee-juice.

93.

The traditional way of making these juices is that "the ripe fruit should be peeled or cut open and the flesh removed and bound up in a cloth and then squeezed hard so that the

juice comes out, leaving the (remains of the) flesh in the cloth, after which sufficient water should be added, mixing in other things such as sugar or salt to taste. Other [than for the 'honey tree juice,' water need not be added]. The fruit should be fresh and it is prohibited to cook it over a fire." (EV,II,p.137)

94.

For example, Plain chocolate (sugar + vegetable oil + cocoa) is allowable in some places but not milk chocolate. Milk is considered to be food.

◇ One of the tonic-medicines is called navaniita.m in Paali. Some communities consider that it is butter and some cheese. It is a controversial point. Remembering that each local community of monks may practice differently, the lay person will need to check what is considered allowable.

Other comments on the tonic-medicines:

"Some say that navaniita.m is butter, some say that it is cheese. However, there is a reasonable argument following the Buddha's Four Great Standards (Mahaavagga, chapter 6 verse 40) to state that butter and cheese are sufficiently similar to the real navaniita.m and dissimilar to what has been disallowed by the Buddha to make both butter and cheese also allowable, along with navaniita.m as one of the Five Tonics. In the West, cheese is sometimes considered as a food and monks seen eating it in the afternoon or evening may be looked down upon by some lay people. It seems better in such situations, only to make use of the allowance to eat cheese in the afternoon or evening when there is more than mere tiredness but a debilitating illness instead.

"...It may be that the [tonic-] medicine is given up, with no expectation of its return, before seven days have passed; in which case if, without any prompting by the monk, it should be offered again that medicine may be accepted and kept a further seven days." (AB)

"These five medicines are defined as:

- 1) sappi: ghee, clarified butter, a fine oil used in Indian cooking; obtained from processing the milk of cows, goats, buffaloes or any other animal whose flesh is allowed;
- 2) navaniita: fresh butter/cheese* made from the milk of any animal whose flesh is allowed;
- 3) tela.m: oil, either vegetable or animal;
- 4) madhu: honey from bees;
- 5) phaa.nita: sugar, often translated as "molasses," however this seems a quite limited definition; while sugar-cane is specifically mentioned, it seems that all kinds of sugar** are meant. Sugar-cane was probably the original source of sugar and it would have been in quite a raw state much like the jaggery of Sri Lanka and the 'num oy' of Thailand. (HS ch.10)

"Made from churning curds... This is similar to modern-day creamery butter and, since cheese is also processed from curds, many bhikkhus would include cheese under this

name as well (in Thailand the name for butter and cheese is the same — butter is the 'soft' variety and cheese the 'hard'). One complication with this is that in the West cheese is considered a substantial food. Thus, if used as a tonic should be taken in moderation." (HS Endnotes)

***"Under this would be included 'sugar-water' and so many communities would allow 'lemonade' and other soft drinks." (HS Endnotes)

95.

"...the numerous modern-day chemical medicines are different forms of roots, resins and salts (lifetime medicines). Perhaps the most important criteria to determine what is a medicine and in using medicines is one's intention, that is, to reflect on why it is being used: is it being used as a food or for the relief of dis-ease or discomfort?" (HS ch.10)

96.

In some communities plain tea, coffee, cocoa, etc. would be included here.

97.

See also Etiquette and EN 124.

98.

It would seem that in order to treat other substances in the same way as alcohol, they should significantly distort or impair one's mindfulness. (As in the Fifth Precept.)

Smoking cigarettes, drinking coffee or tea would therefore not normally be included in this rule. However, as lay people are the ones that supply such things, they can decide for themselves what items they consider appropriate to give to bhikkhus. (Certain communities may decide some of these items are 'unhealthy' or 'addictive' and therefore not allow them.)

99.

"There is no mention in the Pali canon of any other of the many intoxicating substances which are known today. However, applying the Great Standards, it seems appropriate to include within this guideline all strong mood-altering substances, for example, narcotics, hallucinogenics, amphetamines, sedatives, etc. The main thrust of this guideline is not to just refrain from liquor, but rather to refrain from all substances which cause heedlessness, mental confusion and disorientation. In our modern-day, pill-popping society it may be hard to appreciate the real value of this particular guideline. However, for those serious about the cultivation of mind through meditation exercises, one's ordinary confusion is quite enough to deal with — not to mention compounding it with powerful foreign substances." (HS.ch.17)

100.

"Attempts to precisely define this guideline have given rise to differing views, for the most part due to the two different definitions of what technically constitutes stealing resulting in loss of bhikkhu status (i.e., gross stealing). The wording of the guideline gives the standard that a person caught stealing would be punished by the civil authorities: 'beaten, imprisoned or banished.' The Explanation then defines this degree of stealing as taking anything worth at least one paada, a certain standard of value in India at that time.

"The first standard is somewhat ambiguous and relative to social values at different

places and at different times. The second is more specific — if one knows how much a paada is worth! A sub-commentary, says that one paada is equal to the value of gold weighing 20 unhusked rice-grains. This has been determined as approximately 1/24 oz. troy of gold. Of course, it must also be recognized that the price of gold fluctuates over time. This seems like a reasonable amount to constitute a theft serious enough to warrant Defeat." (HS ch.14)

101.

"In the present time this may also include such things as breach of copyright, inappropriate use of public utilities (telephone, post, etc.) or transportation systems (traveling without the correct ticket), having money changed on the black market, illegal entry into countries (not paying for visa), etc., etc.," (HS Endnote)

102.

"The non-acceptance of money has always been one of the fundamental observances of those who have left the world. Money is the measure of wealth and to most people material wealth is the goal of life. In the bhikkhu's renunciation of money he emphatically demonstrates his complete rejection of worldly pursuits. At one stroke he sets himself significantly apart from the vast majority of people and becomes a constant reminder to all that a life based on the struggle to accumulate money is not the only way to live.

Through giving up money he gives up much of his power to manipulate the world and to satisfy his desires. Thus, as the Buddha said in the Samyutta Nikaaya:

"Whoever agrees to gold or money, headman, also agrees to the five strands of sensual pleasure, and whoever agrees to the five strands of sensual pleasure, headman, you may take for certain that this is not the way of a recluse, that this is not the way of a Buddhist monk." (See P.T.S. Kindred Sayings, Vol. 4 p.232)

"A Bhikkhu who does not accept money inspires great faith in Buddhism amongst the laity; according to the following quote he is likened unto a 'shining example' — whereas the bhikkhu who does accept money is likened unto a 'blemish' or 'stain':

"Bhikkhus,... there are these four stains because of which samanas and brahmins glow not, shine not, blaze not. What are these four? Drinking alcoholic beverages... indulging in sexual intercourse... accepting gold and money... obtaining requisites through a wrong mode of livelihood." (A.II.53)" (AB)

"In the act of accepting money, or having it accepted in one's name, one is accepting all the cares, responsibilities, and dangers that come with its ownership; in the act of arranging a trade, one is accepting responsibility for the fairness of the trade: that it undervalues neither the generosity of the person who donated the money, nor the goods and services of the person receiving the money in exchange." (BMC p.197)

103.

"The question of whether or not it is best to express one's refusal outwardly lies beyond the scope of the Vinaya, and often depends on the situation. Ideally, one should inform the donor so that he or she will know enough not to present such gifts in the future, but

there are also cases where the donor is still new to the idea of rules and will simply be offended if the bhikkhu objects to what he or she means as a well-intentioned gesture. This is thus a matter where a bhikkhu should use his discretion." (BMC p.218)

104.

"Bhikkhus may receive checks made out in their name (which are then endorsed and given to the steward) and can make use of such things as telephone cards, transportation tickets and vouchers for specific items (i.e., food, drinks, books, etc.)." (HS ch.14)

105.

"The Buddha had to steer a middle course between honoring the laity's generosity and concern for the welfare of the Bhikkhu-Sangha and preventing the bhikkhus from receiving and using money. Thus, while bhikkhus are not allowed to receive money for their use, they are allowed to accept things obtained from a properly-deposited fund. This is usually done through the services of a monastery-steward who is entrusted with money provided by lay people. In our modern, money-dominated world this may appear as a subtle and refined point, however, it may be helpful to compare this arrangement to a special Trust Fund from which the beneficiaries (in this case, bhikkhus) can only receive material requisites. That is, the donor (temporarily) establishes a Trust Fund to provide a bhikkhu with requisites through the monastery-steward as manager." (HS ch.14)

"...the Buddha permitted money to be entrusted by a donor to a steward, who may be a monastery attendant or a lay follower, for the personal benefit of an individual bhikkhu, thus:

'There are, bhikkhus, people of faith and confidence (in the Sangha) who entrust money into the hands of monastery stewards saying, "With this, provide the bhikkhu so-and-so with what is allowable." I permit you, bhikkhus, to accept an allowable item obtained thereby. But this, bhikkhus, I do not say: that in any circumstances may gold, silver or money be accepted (by a bhikkhu, or) be looked about for (by him).'

"When the donors ask the bhikkhu, 'Has the Venerable One a steward?' or, 'Is there an appropriate place where I may deposit this money,' or some similar question, then the bhikkhu may point out a suitable steward, or he may indicate an appropriate place. Should the donor deposit the money with that steward, or in that place, then it is properly deposited." (AB)

106.

"Money given to a steward of the Sangha (veyyaavaccakara), for the use of bhikkhus or to stewards of individual bhikkhus, is not given to the bhikkhus for them to possess. The steward holds the money of the donors in trust, and should a bhikkhu have legitimate reason to make use of this (travel for Dhamma, Requisites, Dhamma-books, etc.), he can request the steward to supply him with the article needed. He cannot purchase it himself. "This rule concerns money of which a bhikkhu has such thoughts as, 'It is mine' or 'It belongs to me' and which he intends to use for purposes other than those of Dhamma." (Paat. 1966 Ed.; p104-105)

107.

"The Monastery-Steward: The monastery-steward is usually someone who is a close supporter of the monastery. Not only should he/she ideally be well-informed about the monastic guidelines relating to money, but also be knowledgeable about what is appropriate to provide and the proper procedures for doing so.

"When a fund has been properly established and the bhikkhu is in need of a requisite, he may approach that steward and state what he is in need of. Should a bhikkhu command the steward to: 'Buy me this,' it is considered a case of dubbhacaritata (wrong procedure) and that bhikkhu may not make use of any article obtained therefrom, although other bhikkhus may use it.

"It is a fault of Acknowledgement with Forfeiture [Nis. Paac.10] for a bhikkhu who receives a requisite by badgering the steward beyond verbally reminding him three times and standing silently up to six times. If the required requisite is not forthcoming the bhikkhu is obliged to inform the donor that the invitation to requisites has not been fulfilled. The Commentary says that if the bhikkhu does not inform the donor it is a fault of Wrong- Doing "for breaking a custom"). The donor may then take up the matter with the steward." (HS ch.14)

"A bhikkhu may not command (tell) either the donor or the steward what to do with regard to the gift of gold or money. However, he may give them hints, or suggestions, or any information, as long as these fall short of ordering the donor or steward. Also, a bhikkhu may not accept the ownership of gold or money offered to him indirectly, for example should a donor say to him, "In such and such a place is a certain amount of money, I give it to you." then the bhikkhu is obliged to reject the gift by words or by a gesture of refusal or by mental resolve (e.g., determining, "I do not accept this") otherwise he incurs [an offence of Confession with Forfeiture]." (AB)

108.

"Bhikkhu Brahmawangso has 'buying and selling using money'; Ms. Horner has: 'transactions in which gold and silver is used,' BD.2,106; Thanissaro Bhikkhu has 'monetary exchange,' BMC, 220 and details the differing views of the Vinaya and Commentary and the variety of faults arising from various transactions. The Vinaya only outlines the procedure for forfeiting gold and money as a result of this action so this guideline seems to apply only to exchanging gold or money and selling for money." (HS Endnotes)

109.

The list also mentions: women, articles of women's dress, and representations of women; various kinds of weapons; instruments for trapping animals; all kinds of musical instruments. (See EV,II,p.73)

110.

He gave this reflection: "Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion." [OP p.46; (Paali: M. I, 10; A. III, 387)]

111.

"Thus, bhikkhus were required to enter the rains-residence in some kind of lodging, not doing so was a fault of Wrong-doing (Vin.I,152)." (HS ch.21)

112.

Divination, casting spells, mediumship, giving protective charms, exorcism, fortune telling, astrology, ghost-lore, etc., are classed as 'low animal-like knowledge' (see Wrong Ways of Behavior) and do not come under this rule.

113.

According to the Commentary, an insane monk is one who "goes about in an unseemly way, with deranged perceptions, having cast away all sense of conscience and shame, not knowing whether he has transgressed major or minor training rules" (See BMC p.49) There are monks who are not insane but who believe in their own delusions of grandeur. They are not exempt from offences.

114.

The Buddha did make a special allowance about footwear for 'outlying border regions.' In some western countries going barefooted would not be socially acceptable and might even be against the local bye-laws. The Great Standards should be used to decide what is suitable.

115.

"The Buddha encouraged reasonable standards of cleanliness, nutrition and treatment of illness. He readily accepted the physician Jivaka's suggestion to allow bhikkhus a place to do walking meditation and a sweat-room to relieve bad health caused by eating rich meals. He even established very high standards for the time by having the bhikkhus build communal toilets and communal bathing-places. However, when people with various diseases sought to benefit from the Sangha's high standards of care and attention to the sick, they were disallowed from [becoming bhikkhus], as were people who had various deformities. Thus, bhikkhus should not become doctors, full-time nurses or attendants to invalids. They were supposed to live a simple, unencumbered life sustained by sufficient nutriment, appropriate medicines and advanced health standards for the full-time pursuit of spiritual liberation."

"When the Buddha referred to tending the sick, he was referring to fellow monastics. The Commentary,... [has that] a bhikkhu may prescribe and supply medicine to... his parents, to those caring for his parents, to lay-attendants of the monastery and to those residing in the monastery preparing to ordain; a bhikkhu may also prescribe (but not supply) medicines for brothers, sisters, aunts, uncles and grandparents, if they are not able to supply their own medicines, a bhikkhu can loan these to them; if travelers, bandits, wounded soldiers, important people and those with no relatives come to the monastery for help, they should be given medicine without re-imburement; medicine may be given indirectly to brothers- and sisters-in-law, either through their children or through the bhikkhu's brother or sister; monastery supporters and faithful people may be helped by mentioning what medicines will cure their particular ailment; prescribing or supplying beyond this is a Wrong-doing." (HS ch.10)

116.

"The term 'corrupter of families' is one way of speech used by a group of bhikkhus. It does not mean that a bhikkhu gets angry, takes revenge, injures or destroys another's wealth. The meaning is that a bhikkhu flatters by behaving as a layman, or by serving lay people, or by hoping for gains, giving a little to get much. Doing this a bhikkhu is called a corrupter of families because he makes lay people decline in faith which is the cause for the possession of skillfulness. Although a bhikkhu behaving in that way may please some laymen, yet they will not respect him as a bhikkhu, only treating him as an inferior friend. The term 'of bad behavior,' refers to behavior beyond the bounds of a [recluse's] conduct, for instance, playfully associating with girls in a family, or playing games, naughtiness or joking, singing and dancing." (Paat. 1969 Ed., p.157)

117.

"They indulged in many kinds of bad behavior such as cultivating flowering trees, making them into garlands and sending them to women and girls of respectable families; eating and socializing with women and girls of respectable families; eating after noon; drinking intoxicants; dancing, singing and playing musical instruments; playing various games; training in elephant, horse and cart knowledge; training in archery and swordsmanship; wrestling and fighting; applauding dancing girls; etc." (HS ch.17)

118.

See Banner of the Arahants, Ch. V.

119.

There is an example from an ancient Sri Lankan inscription commemorating the king's gift of silk robes to the Pa.msakulika monks. As this title indicated that they were rag-robe wearers, it is ironic that they found themselves with royal silk robes.

120.

"...there is the custom of bowing to the shrine or teacher. This is done when first entering their presence or when taking leave. Done gracefully at the appropriate time, this is a beautiful gesture that honors the person who does it; at an inappropriate time, done compulsively, it appears foolish. Another common gesture of respect is to place the hands so that the palms are touching, the fingers pointing upwards, and the hands held immediately in front of the chest. The gesture of raising the hands to the slightly lowered forehead is called 'añjali.' This is a pleasant means of greeting, bidding farewell, saluting the end of a Dhamma talk, concluding an offering." (from: A Lay Buddhist's Guide to the Monks' Code of Conduct)

"To bow correctly, bring the forehead all the way to the floor; have elbows near the knees which should be about three inches apart. Bow slowly, being mindful of the body. As nearly as possible, the buttocks should be kept on the heels,..." (from: Advice for Guests at Bodhinyanarama Monastery)

121.

In NE Thailand, the people will more often squat down to 'welcome with respect.'

122.

The cetiya (or stupa, chedi, sometimes pagoda) is one of the most ancient objects used as a focus of recollection and devotion towards the Lord Buddha. Buddha-ruupas (statues of the Buddha) came later through, probably, Bactrian Greek influence. Thus there are several traditions and practices:

"It is a tradition of bhikkhus that whoever enters the area around a cetiya, which is a place for the recollection of the Master, should behave in a respectful manner, neither opening his umbrella nor putting on sandals nor wearing the [robe] covering both shoulders. They should not speak loudly there or sit with their legs spread apart with their feet pointing (at the cetiya), thus not showing respect for that place. They must not stool or urinate, spit upon the terraces of the cetiya (or) before an image of the Exalted Buddha, their good behavior thus showing respect for the Master." (EV,II,p.82)

Sanskrit renditions of the Paa.timokkha Rule contain extra Sekhiya Training rules often concerned with ways of showing respect. For example, Rules 60 to 85 are all concerned with Buddha-Stupas:

Rule 63: "Not to wear leather shoes into a Buddha-Stupa is a rule I will observe; Rule 77: Not to carry a Buddha-image into a privy is a rule I will observe; Rule 84: Not to sit with my feet stuck out in front of a Buddha-Stupa is a rule I will observe." (Shaikshas from the Pratimoksha Precepts)

123.

Also one of the Sanskrit Sekhiya Rules (Muulasarvaastivaadin Saika) disallows "sitting on a seat stretching out the feet in a public place." (Buddhist Monastic Discipline p.99)

124.

"In Asian society old age is highly respected. The Buddha adapted this tradition for the Sangha by recognizing seniority according to one's age in the Sangha counted from the day (and time) of receiving the Upasampada. This is of course simply a practical conventional hierarchy and not an absolute hierarchical structure. In the functioning of the Sangha this would be offset by the principle of consensus democracy where every bhikkhu, regardless of seniority, has a voice, and by the power of wisdom (not to be confused with conviction) exhibited by the more highly realized members." (HS ch.22)

"The theme of a hierarchy of respect first came up for serious consideration in regard to obtaining lodgings. One time the Buddha set out from Savatthi with a large following of bhikkhus. The bhikkhus who were pupils of the group of six bhikkhus went ahead and appropriated all the [lodgings] and sleeping-places for their preceptors, teachers and for themselves. Venerable Sariputta, coming along behind, was unable to find a suitable lodging and sat down at the foot of a tree. The Buddha found him there and, finding the reason, asked the assembled bhikkhus:

'Bhikkhus, who is worthy of the principle seat, the best water, the best alms-food?'"Some bhikkhus said that one gone forth from a noble family was most worthy of these things; some said one gone forth from a brahmana family... a merchant family... one versed in the suttas — a Vinaya expert... a teacher of Dhamma... one having the first jhana... the second... the third... the fourth jhana;... a stream-enterer... a once-returner... a non-returner... an arahant... one with the Three-fold Knowledge... one with the six Psychic Powers. The Buddha then related the story of a partridge, a monkey and a bull-elephant who were friends and agreed to respect and heed the advice of the eldest. The Buddha concluded by saying:"Well then, bhikkhus, if breathing animals can live mutually respectful, deferential and courteous, so do you, bhikkhus, shine forth so that you, gone

forth in this well-taught Dhamma-Vinaya, live likewise mutually respectful, deferential and courteous." (HS ch.22)

125.

In Thailand, the common honorifics in (roughly) ascending order of age and seniority are: Tan, Phra, Luang Pee, Kruba, Ajahn, Tan Ajahn, Luang Por, Luang Poo. The Thai titles of ascending ecclesiastical rank are: Phra Khru, Chow Khun, Somdet, and Somdet Phra Sangha Raht (or the Supreme Patriarch). Also note that the English transliteration of these Thai titles also varies, for example, Acharn, Ajaan, Ajahn.

126.

"The Uposatha (Sanskrit: Upavasatha) was the 14th or 15th day of the lunar fortnight (i.e., the full and new moon). It was recognized as an auspicious fast-day in Vedic times. These days, as well as the 8th, are reported to have been used by other religious groups during the Buddha's time as suitable occasions to meet and discuss or preach their doctrines. These meetings became very popular and led to the various sects becoming more well-known and respected." (HS ch.20)

127.

Equivalent to the fifteenth day of the waxing moon, the fifteenth or fourteenth day of the waning moon, and the eighth day of the waxing and waning moons. Until recently, villagers in Buddhist countries still used this calendar in everyday speech, e.g., they would not say, "Today is Monday" but "the third day of the waxing moon."

128.

While this form of training is well known in the traditionally Buddhist countries, it is only just starting to be appreciated in the West. For example, the Upasika Training at Amaravati Buddhist Monastery. This includes going for refuge to the Triple Gem, taking on the Five Precepts, practicing meditation daily, visiting the monastery and fellow upasikas for mutual support. It should also involve right livelihood, which is to avoid professions that trade in arms, in living beings, meat, alcohol, and poison.

129.

"Another frequent classification of training precepts is called the eight constituents of the Observance Day (atthanga-samannaagata uposatha) A.I,248; cf. A.I,211). The noble disciple reflects that for all their life the arahants keep these eight standards of conduct so they will follow that example for the Observance Day..." (HS ch.5)

130.

This is adapted from the work of Ven. Narada Mahaathera (expanded by Max Sandor and Ven. Metta-vihari), Ven. Gunaratana Mahaathera, Ven. Thanissaro and the Amaravati Chanting Book.

131.

Extract from A Lay Buddhist's Guide to the Monks' Code of Conduct.

132.

Extract from: Bodhinyanarama's Advice for Guests.

133.

Extract from: Observances Wat Pah Nanachat.

134.

From the Lay Committee.

135.

From some Australian women.

Bibliography

The Age of Vinaya, A Historical Cultural Study,

by G.S.P. Misra, Munshiram Manoharlal, 1972.

The Banner of the Arahants, Buddhist Monks and Nuns from the Buddha's Time till Now,

by Bhikkhu Khantipalo, Buddhist Publication Society, Kandy, Sri Lanka, 1979

The Book of the Discipline,

trans. I.B. Horner, in 6 volumes, Pali Text Society, 1970-86, 73 Lime Walk, Headington, Oxford OX3 7AD, England. [This is the (almost) complete English translation of the original Paali texts.]

Burmese Buddhist Culture, The Initiation of Novicehood and the Ordination of Monkhood,

by Sao Htun Hmat Win, Department of Religious Affairs, Rangoon, Burma, 1986

The Buddhist Monastic Code, The Patimokkha Training Rules,

translated and explained by Thanissaro Bhikkhu, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082, USA (Published for free distribution, also available on Buddhist WWW sites. See below.) [An excellent reference book, especially for bhikkhus. The present work relies on it extensively.]

Buddhist Monastic Discipline,

Jotiya Dhirasekera, Ministry of Higher Education Research Publication Series, 1982, Sri Lanka.

Buddhist Monastic Discipline: The Sanskrit Praatimoksa Suutras of the Mahaasaa.mghikas and Muulasarvaastivaadins,

by Charles S. Premish, The Pennsylvania State University Press, 1975, ISBN 0-271-01171-8. [Contains two other Patimokkha versions and some background and a major bibliography.]

The Buddhist Monk's Discipline,

Bhikkhu Khantipalo, Wheel Publication aa130/131, Buddhist Publication Society, Kandy, Sri Lanka, 1969.

Buddhist Monastic Life — according to the texts of the Theravada tradition,

Mohan Wijayaratana, Cambridge University Press 1990, ISBN 0 -521 -36428 -0.

Dictionary of Buddhism,

Phra Dhammapitok (P. A. Payutto), Maha- chulalongkorn University, Bangkok, 1995, ISBN 974-8357-89-9 [Mostly in Thai with some very useful English parts. The author is currently the foremost Buddhist scholar in Thailand.]

The Entrance to the Vinaya, Vinayamukha,

in 3 vols, Ven. Somdet (Phra Maha Samana Chao Krom Phraya) Vajiranyanavarorasa, Mahamakut Rajavidyalaya Press, Bangkok, 1969-83. [Standard Thai Vinaya Commentary for bhikkhus, translated into English.]

Forest Monks and the Nation-State, An Anthropological and Historical Study in Northeastern Thailand,

J.L. Taylor, ISEAS 1993, ISBN 981-3016-49-3. [A knowledgeable, if technical study, showing the interaction between a group of forest monks and society at large.]

A Guide to Buddhist Monasteries and Meditation Centres in Thailand,
 by Bill Weir, Third Edition, 1991, World Fellowship of Buddhists, 33 Sukhumvit Road,
 Bangkok 10110, Thailand. [Also contains information on the etiquette and practicalities
 of staying in Thai monasteries.]

The Heritage Of The Sangha, The lifestyle and training of the Buddhist religious
 community,
 by Thiradhammo Bhikkhu. ['Newly-revised' Edition, December 1996, in Manuscript]

An Introduction to Buddhism, Teachings, history and practices,
 by Peter Harvey, Cambridge University Press, 1990, ISBN 0521 31333 3

Introduction to the Patimokkha Rules,
 translated and explained by Thanissaro Bhikkhu (Geoffrey DeGraff), Metta Forest
 Monastery, PO Box 1409, Valley Center, CA 92082, USA. (For free distribution from the
 WWW.) [See Appendix B.]

Lay Buddhist Practice,
 by Bhikkhu Khantipalo, Wheel No. 206/207, Buddhist Publication Society, Kandy, Sri
 Lanka, 1982.

A Lay Buddhist's Guide to the Monks' Code of Conduct,
 Serpentine Buddhist Monastery, Lot 1 Kingsbury Drive, Serpentine, WA 6205, Australia.
 (Also: Bodhinyanarama Monastery, 17 Rakau Grove, Stokes Valley, Wellington, New
 Zealand.) [Pamphlet]

The Middle Length Discourses of the Buddha,
 translated by Bhikkhu Ñāna.moli and Bhikkhu Bodhi, Wisdom Publications, 1995. ISBN
 0-86171-072-X [A superb translation from the original Pāli offering many authentic
 views of the ancient life of bhikkhus.]

Navakovaada. Instructions for Newly-ordained Bhikkhus and Saamaneras,
 compiled by Ven. Somdet (Phra Mahaa Samana Chao Krom Phraya)
 Vajiranyanavarorasa, Mahamakut Rajavidyalaya Press, Phra Sumeru Road, Bangkok
 10200, Thailand, 1990. Translated from the Thai original. [A good though somewhat
 condensed guide to the Pāli timokkha Rule, suitable for lay people.]

Observances,
 Wat Pah Nanachat, Ban Bung Wai, Ubon Ratchathani 34310, Thailand. [Pamphlet]

Ordination Procedure and the Preliminary duties of a New Bhikkhu,
 by Ven. Somdet (Phra Mahaa Samana Chao Krom Phraya) Vajiranyanavarorasa,
 translated by Bhikkhu Thanissaro and Bhikkhu Kantasilo, Mahamakut Rajavidyalaya
 Press, Phra Sumeru Road, Bangkok 10200, Second Edition, 1989.

The Pāli timokkha,
 trans. by Ven. Ñāna.moli Thera, Mahamakut Rajavidyalaya Press, Bangkok, 1966;
 Second Edition 1969.

Vinaya in Theravada Temples in the United States,
 Journal of Buddhist Ethics, Volume 1: 1994: Discussion Article, by Paul David Numrich.
 WWW resources: Access to Insight is an excellent starting point:
<http://www.accesstoinsight.org>

◇ Demonstrating how all the Buddhist Traditions still preserve the Vinaya texts:

Advice from Buddha Shakyamuni concerning a Monk's Discipline, An Abridged Exposition of the Bhikshu's Precepts,
by Tenzin Gyatso, translated by Tsepak Rigzin and Glen H. Mullin, Library of Tibetan Works and Archives, Dharamsala, 1982.

The Bhikshu Pratimoksha Precepts, from The Four-Part Vinaya of the Dharmagupta School,
translated by The Buddhist Text Translation Society, Tathagata Monastery, City of Ten Thousand Buddhas, Talmage, California, 95481-0217, USA

Glossary

Abhiññāa:

Supernormal Powers; Higher Knowledges.

AAcariya:

teacher. The senior monk who 'gives' the precepts to the candidate-bhikkhu. The senior monk on whom a young bhikkhu depends for instruction. (See Nissaya.)

Adhikara.nasamatha:

These are the last seven 'rules' (really 'procedures') of the Paatimokkha's 227 rules, which list the ways to settle disputes in the Sa"ngha.

Alajjii:

shameless; referring to monks who do not care about keeping the Rule.

Anagarika:

Homeless One; in some places a 'postulant' wearing white robes and keeping Eight Precepts. (See Appendix A)

Aniyata:

The section of rules that are undetermined or indefinite, and require Community inquiry.

AApatti:

offence; the act — either physical or verbal — of breaking any of the ordinances or rules set down by the Buddha.

Añjali:

showing respect by raising both hands, palms together, up towards the chest or face.

Bhante:

general term of address for a bhikkhu, meaning "Venerable Sir."

Bhikkhu:

a male mendicant who has been formally accepted into the Bhikkhu Sa"ngha and is training under the Paa.timokkha Rule; Buddhist monk. In this work bhikkhu and monk are used interchangeably.

Bhikkhunii:

a female mendicant equivalent to bhikkhu, but the ordination lineage has been lost in the Theravaada for many centuries.

Brahmacariya:

the Holy Life of celibacy and strict chastity found in the Eight, Ten and Bhikkhu's Precepts.

Cetiya

or Chedi (Thai): bell-shaped stupa or reliquary with a tapering spire, also known as pagoda.

Daana:

giving, generosity, almsgiving.

Dasasiila mata

nuns: ordained Buddhist nuns living the Brahmachariya based on the Ten Precepts.

Defeat:

see Paaraajika

Devadatta,

Ven. Devadatta: a bhikkhu in the time of the Buddha who tried to cause a schism in the Sa"ngha.

Dhamma:

the Teachings and Way of the Buddha; the Truth, the Law, etc.

Dhuta"nga

(Paali); Tudong (Thai): Often refers to the forest monk's way of life, his wandering through forests and living at the foot of trees. It more literally refers to the 'austere practices' which are 'means of shaking off or removing defilement.' Traditionally (Vism. 59-83) there are thirteen of these: wearing refuse-rag robes; possessing only the three robes; eating only alms food; on alms round going from house to house; eating only one meal a day; eating only from one's alms bowl; refusing food that comes late; forest dweller's practice; living at the roots of trees; open-air dweller's practice; charnel-ground dweller's practice; any-bed user's practice; sitter's practice (of not lying down).

Dukka.ta:

wrong-doing, the lightest offence.

Going Forth:

See Ordination

Great Standards

(Mahaapadesa): used as guidelines in deciding if novel or uncertain circumstances accord with the Dhamma and Vinaya.

Grahpa:

(Thai) bowing to the floor from the kneeling position to show high respect.

Group-of-six monks:

frequently appearing in the original setting down of a rule as the first perpetrators.

Invitation:

See Pavaara.naa

Jaataruupa-rajata:

gold and silver; money.

Ka.thina:

The annual robes-giving ceremony, offered sometime during the month following the Rains Retreat, normally during October-November.

Kappiya:

making something allowable for a monk.

Ku.ti:

a monk's hut or shelter.

Me.n.daka Allowance:

for a steward to handle funds left by absent donors.

Navaka:

'new monk'; a bhikkhu during his first five years.

Nibbaana:

the extinction of the fires of greed, of hatred and of ignorance; the extinction of all defilements; Deliverance from all suffering.

Nikaaya:

(i) a sect or school; (ii) section of the Paali Texts

Nissaggiya Paacittiya

(Nis. Paac.): an offence requiring forfeiture of some prohibited article together with 'confession' to another bhikkhu or bhikkhus.

Nissaya:

taking 'dependence' on one's Preceptor or Teacher. (See also Upajjhaaya; AAcariya)

Ordination:

'Going Forth' from the home life to the life of a bhikkhu; Upasampadaa is the assembled monk's formal full acceptance of a candidate- bhikkhu into the Community. Pabbajja is the first part of the 'Ordination Procedure' which gives the new novice or Saama.nera his robes and the Ten Precepts.

Pabbajja:

See Ordination.

Paacittiya

(Paac.): 'Confession'; 92 Offences that can be cleared by formal 'confession' to another bhikkhu.

Paali:

the ancient Indian language of the Theravaada Canon, akin to Sanskrit.

Paa.timokkha Rule:

The fundamental 227 rules observed by a bhikkhu. It is recited by a single monk with the whole Community (of monks) present, every lunar fortnight.

Paaraajika

(Paar.): 'Defeat'; The four heaviest, irremediable offences that automatically and irrevocably end the Bhikkhu-life.

Paatidesaniya:

Four Offences 'to be acknowledged.'

Pavaara.naa:

Invitation; (i) by a donor to supply requisites to a particular bhikkhu; (ii) a ceremony for the Community of bhikkhus held at the end of the Rains Retreat.

Pi.n.dapaata:

food received in the alms-bowl (of a bhikkhu); alms-gathering; to go on an almsround.

Preceptor:

See Upajjhaaya

Precepts:

The basic guidelines of bodily and verbal conduct. See Appendix A

Rains Retreat;

Vassa (Paali): the annual three month period during the Monsoon Season, from the full moon of (usually) July to the full moon of (usually) October, when all bhikkhus are required to stay in one place. It also is the measure of years ordained for a Buddhist monk.

Requisites

(Parikkhaara): of a bhikkhu are traditionally: three robes, an alms bowl, a belt, a razor, a needle, and a water-filter.

Sa"ngha:

Community. In this Vinaya book it usually refers to the 'Bhikkhu Community,' either of a specific place or as a whole. There must be a local community of at least four bhikkhus before it is a Sa"ngha. (It is also, of course, the third of the Three Gems and the Three Refuges where it applies to the ariya-sa"ngha.)

Sa"nghaadisesa

(Sa"ngh.): a class of thirteen very serious offences; to be resolved it requires formal meetings of the Community and probation of the offending bhikkhu.

Saama.nera:

novice; See Ordination.

Sekhiya:

75 Training Rules concerned with various aspects of etiquette in dressing, public behavior, accepting and eating alms food, teaching Dhamma, etc.

Siima:

A specially designated area for formal meetings of the Community of monks.

Steward;

Veyyaavaccakara: acts on behalf of donors to supply allowable items to a particular bhikkhu(s).

Sugata-span:

an ancient measure (from the Paali) based on the length of the Buddha's cubit or forearm.

Thera:

Elder, a bhikkhu for more than ten years.

Theravaada:

'Doctrine of the Elders,' is the name of the oldest form of the Buddha's teachings with texts in the Paali language. The 'Southern School' of Sri Lanka and South-East Asia.

Tudong

(Thai): See Dhuta"nga.

Upajjhaaya:

Preceptor. The senior monk who 'sponsors' the candidate- bhikkhu's 'ordination,' and on whom the new bhikkhu will always depend for instruction. (See AAcariya; Nissaya.)

Upasampadaa:

See Ordination

Upaasaka

(m.), Upaasikaa (f.): Lay devotee who has taken refuge in the Triple Gem and keeps at least the Five Precepts and avoids wrong livelihood (trading in arms, in living beings, meat, alcohol and poison).

Uposatha:

for bhikkhus this is the fortnightly Observance Day when the Paa.timokkha Rule is recited. Weekly Observance Day for Upaasaka- Upaasikaa.

Vandanaa:

paying respect or reverence.

Vassa:

See Rains Retreat.

Veyyaavaccakara:

See Steward.

Vihaara:

a dwelling place (for monks); monastery.

Vinaya:

the bhikkhu's Discipline which include the core 227 Paa.timokkha rules together with many other ordinances for the right living and harmony of the Community of monks.

©1998 Sanghaloka Forest Hermitage. For free distribution only. You may print copies of this work for your personal use. You may re-format and redistribute this work for use on computers and computer networks, provided that you charge no fees for its distribution or use. Otherwise, all rights reserved. Please contact Sanghaloka Forest Hermitage for permission to reprint for free distribution. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the author, c/o Sanghaloka Forest Hermitage, PO Box 152, Kallista, Victoria 3791, Australia. Minor revisions were made in accordance with the ATI style sheet. Pali diacritics are represented using the Velthuis convention. Last revised for Access to Insight on 17 December 2013.

How to cite this document (a suggested style): "The Bhikkhus' Rules: A Guide for Laypeople", compiled and explained by Bhikkhu Ariyesako. Access to Insight (BCBS Edition), 17 December 2013,

<http://www.accesstoinight.org/lib/authors/ariyesako/layguide.html> .

[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)

Access to Insight is owned and managed by the Barre Center for Buddhist Studies

[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Library Authors Ariyesako](#)

[The Bhikkhus' Rules](#)

[A Guide for Laypeople](#)

[compiled and explained by](#)

[Bhikkhu Ariyesako](#)

[© 1999](#)

Discipline is for the sake of restraint,
restraint for the sake of freedom from remorse,
freedom from remorse for the sake of joy,
joy for the sake of rapture,
rapture for the sake of tranquillity,
tranquillity for the sake of pleasure,

pleasure for the sake of concentration,
concentration for the sake of knowledge
and vision of things as they are,
knowledge and vision of things as they are
for the sake of disenchantment,
disenchantment for the sake of release,
release for the sake of knowledge and vision of release,
knowledge and vision of release
for the sake of total unbinding without clinging.
— Parivaara.XII.2 (BMC p.1)

Contents
Preface
Acknowledgements
Abbreviations
Introduction
Part One
Beginner's Questions
Frequently Asked Questions
Part Two: Establishing a Background
Precepts
Bhikkhus
Becoming a Novice
Becoming a Bhikkhu
Ordination in South East Asia
The Rains Retreat
Disrobing
Buddhist Nuns
The Vinaya and the Patimokkha
Offences
Major Rule Groups of the Patimokkha
Committing Offences
Modernization? The Great Standards
Strictness and Blaming Others
Part Three: The Patimokkha Rules
(I) Harmlessness
Murder
Killing
Destroying Vegetation
(II) Relationships
Sexual Intercourse
Intimacy: Touching
Flirting
Propositioning
Matchmaking

Alone with a Woman
Talking Privately
Staying Together
Traveling Together
(III) Possessions and Offerings
The Four Requisites: What Does a Bhikkhu Need?
Does a Bhikkhu Beg?
How to Help a Bhikkhu — Invitation
What does a Bhikkhu Possess?
Wrongly Receiving Gifts
What can be Offered?
Clothing: The Robe
The Robe Offering Time
Alms Food
Begging for Food
Receiving and Eating Food
Meal Time
The Four Sorts of 'Edibles'
Mixing Edibles
Offering 'Edibles'
How to make an Offering
Storing Food
Meal Invitations
Meat-eating
Offering Fruit: Kappiya
Food in the Wilderness
Fruit juices
Medicines or Tonics
Lifetime Medicines
Drugs and Alcohol
Valuables and Money
Stealing
Bhikkhus and Wealth
Money
Checks, Credit Cards, etc.
The Me.n.daka Allowance
A Bhikkhu's Steward
Buying and Selling
Barter or Trade
'Untouchable' Things?
Lodgings
Luxurious Lodgings
Furniture
(IV) Right Livelihood for a Bhikkhu
Teaching Dhamma

Robbery by False Pretences
Proper Behavior Outside the Monastery
Socializing and Wrong Resort
Wrong Ways of Behavior
Wrong Livelihood
'Corrupting Families'
Intruding on Families
(V) Miscellaneous
Disputes
Schools of Buddhism
Etiquette
Names and Forms of Address
Appendices
Appendix A: Lay Precepts
The Five Precepts
The Eight Precepts
Uposatha Observance Days
The Ten Precepts
Appendix B: The Other Patimokkha Rules
Appendix C: Pali Pronunciation
Appendix D: Examples of Vinaya Practice
End Notes
Bibliography
Glossary
Preface

Buddhist friends in Malaysia asked me to explain something about the Vinaya^[1] rules that guide the Buddhist monk's life — in particular about monks or bhikkhus^[2] of the Theravaada lineage. We monks already have several learned texts in English to help us so a simplified 'lay person's guide' now seems in order. (This work therefore deals specifically with men. As Buddhist female renunciants (nuns) find their place, they will be in the best position to explain their own rules.)

My aim has been to illustrate those of the monk's rules that also affect the lay person in some way.^[3] At first it was going to deal only with a few questions but it has grown with people's suggestions into a more thorough work of reference. (It was originally circulated as a computer printout, and its positive reception encouraged this complete reworking and revision, incorporating many of the suggestions sent to me.) Even so, the best introduction remains a good practicing bhikkhu who shows that amid the myriad things of the material world, living the simple life is possible with care — hence the many rules — much as in the Buddha's time.

The original Beginner's Questions section has been kept (with some revision) and moved to the front as a brief overview of the sort of questions covered in the book. It refers to later explanations for more detail, which can be found not only in the main text but in the End Notes, Footnotes, Glossary and Appendices.

I also have tried to include broader explanations in the main text so that while the actual rule is faithfully reproduced — including some translation variations — the different ways in which monks actually put it into practice are also covered. Although one might think one knows all about 'one's bhikkhus,' on going elsewhere things are never quite the same, and sometimes in quite startling ways.

Bhikkhus do sometimes follow the rules in different ways according to their particular traditions, and these pages may help to explain the whys and wherefores of their practice. My own perspective comes from twenty years as a bhikkhu in the forest monasteries of Thailand (and now more than five years in the 'West') so I am very aware that this guide needs more information from the traditions in other countries.

As you read through this book, it will become plain how much I have relied on other people and authorities. I wish especially to mention my gratitude to Venerable Thanissaro Bhikkhu for his great contribution through his commentary on the bhikkhus' rules, *The Buddhist Monastic Code*; to Venerable Thiradhammo Bhikkhu for his manuscript of *The Heritage of the Sangha*; to Venerable Brahmavangso Bhikkhu for permission to quote from his *Vinaya Notes*; and to the Mahamakut Foundation in Bangkok for the works on the monk's rules that they publish.

Lay people in half a dozen countries helped with advice and suggestions, and my thanks and appreciation go to all of them. I was very pleasantly surprised that they found our rules so fascinating and were willing to give so much of their time to going through the original manuscript with such care and interest. Yet on reflection, they are right to feel part of the Dhamma-Vinaya, as the Lord Buddha said:

"Bhikkhus, I praise right practice in both, whether householder or home-leaver.

"Householder, bhikkhus, and home-leaver, if rightly practiced, by reason of their right practice, are accomplishing the true way, the wholesome Dhamma."

HS ch.4 (A.I,69; M.II,197)

Please remember that tolerance is always important even if one decides to give active support to only one group of monks. The following pages are offered solely to shed the light of understanding, so they should not be used to create heat and friction through criticizing other people's behavior. This is the essence of the Buddha's Teaching. A big heavy law book only too easily can be thrown at others, so this guide will try to stay light and non-judgemental. This gives opportunity for broad-mindedness and flexibility, so that we can include different interpretations. Thereby one may come better to appreciate and support the monastic community of one's choice.

Finally, I hope that the same tolerance will be given to any faults and omissions found in this book. Not being enlightened or a scholar, I can only offer a gathering of other

people's work and hope that the way I have put it all together does not intrude my own views and opinions too much. (Paragraphs containing more general or personal opinions are often marked with ◇.) Therefore, any suggestions for improvement offered in Dhamma are always welcome.

Bhikkhu Ariyesako

August 1998

Acknowledgements

A Lay Buddhist's Guide to the Monks' Code of Conduct. © Bodhinyana Monastery, Lot 1, Kingsbury Drive, Serpentine, Western Australia 6205, Australia.

(1) Buddhist Monastic Code; (2) Introduction to the Patimokkha Rules. © Thanissaro Bhikkhu, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082, USA.

Bodhinyanarama's Advice for Guests. © Bodhinyanarama Buddhist Monastery, 17 Rakau Grove, Stokes Valley, Wellington, New Zealand.

(1) The Entrance to the Vinaya, Vinayamukha, 3 vols; (2) Navakovaada: Instructions for Newly ordained Bhikkhus and Saamaneras; (3) Ordination Procedure and the Preliminary duties of a New Bhikkhu; (4) The Patimokkha, trans. by Ven. Nyanamoli Thera — All © Mahamakut Rajavidyalaya Press, Phra Sumeru Road, Bangkok 1020, Thailand.

The Heritage of the Sangha, The lifestyle and training of the Buddhist religious community. (Newly revised Edition), Thiradhammo Bhikkhu, December 1996

Observances, © Wat Pah Nanachat, Ban Bung Wai, Ubon Ratchathani, Thailand.

See Bibliography for other details.

Drawing of vandanaa bowing by Melanie Marshall.

Abbreviations

AB:

Ajahn Brahmavamso's Notes

BA:

Banner of the Arahants

BBC:

Burmese Buddhist Culture

BMC:

The Buddhist Monastic Code, Volume I

EN:

End Notes

EV:

The Entrance to the Vinaya, (Vinayamukha) in 3 vols

HS:

The Heritage of the Sangha

Nv:

Navakovaada: Instructions for newly ordained Bhikkhus and Saamaneras

Nis. Paac.:

nisaggiya paacittiya offence

OP:

Ordination Procedure

Paac.:

paacittiya offence

Paar.:

paaraajika offence

Paat.:

Paa.timokkha text and English translation (1966 or 1969 edition)

Sa"ngh.:

sa"nghaadisesa offence

Introduction

The Teaching of the Buddha is concerned with more than intellectual knowledge for it needs to be experienced as truth in one's own life. The Buddha often called his Teaching the Dhamma-Vinaya and when he passed away he left these as the guide for all of us who followed. As Venerable Thiradhammo writes:

In simple terms we could say that while Dhamma represented the principles of Truth, the Vinaya represented the most efficacious lifestyle for the realization of that Truth. Or, the Vinaya was that way of life which enshrined the principles of Truth in the practicalities of living within the world." (HS Part 2)

For the bhikkhu, the Vinaya helps to highlight actions and speech, and show up their significance. It brings an awareness of how he is intervening in the world, how he is affecting other people. For better? For worse? With what intention?

Of course, such an awareness is necessary for every human being, not just Buddhist monks. This is why the Buddha bequeathed to us the Five, the Eight and the Ten Precepts[4] — as well as the bhikkhu's 227 rules of the Paatimokkha. These precepts and rules remain as pertinent today as they were 2,500 years ago for they restore the focus back to the human being, to how actions and words affect individuals and the world. While the particulars may have changed, the fundamentals remain the same.

Those who take the Buddha's Teaching seriously become ever more aware of their actions and speech, and how they match up against the Five Precepts. They then might start to realize the advantage in occasionally keeping the Eight Precepts — perhaps on the weekly Observance Day[5] — and become more interested in the bhikkhu's Rule and how its precepts come together into a whole way of life.

This compilation, therefore, is for anyone interested in bhikkhus and how to relate to them. Some might think that the Theravaada lineage follows an overly traditionalist[6] approach but then, it does happen to be the oldest living major tradition.[7] A slight caution therefore for anyone completely new to the ways of monasticism, for it is an approach to dealing with life that may appear radically different for this modern day and age. The best introduction, perhaps essential for a true understanding, is meeting with a practicing bhikkhu who should manifest and reflect the peaceful and joyous qualities of the bhikkhu's way of life.

Buddhist monks and nuns first received the going-forth into the Holy Life from the

Buddha himself, more than two and a half thousand years ago in India. Since then, their influence has been felt over much of Asia. The countries of Sri Lanka and South East Asia have been profoundly affected by the Theravadin School of Buddhism, which looks back to the original Teachings as recorded in the Paali[8] scriptures. Buddhism was often first introduced to a new country when bhikkhus were invited to come and teach the new religion by the indigenous ruler. This process now continues throughout the world, although the invitation nowadays comes more often from local Buddhists.

Buddhism is justly admired for its appreciation of tolerance and broad-mindedness, with a history generally unblemished by heretical infighting. This has resulted in a wide spectrum of practices, from the old Theravaada to the Zen of Japan and the Vajrayana of Tibet. Even between the different Theravadin countries and Schools there are slight variations in the ways the bhikkhus understand and practice the Vinaya Rule. Such differences have sometimes confused lay devotees so this book is also an attempt to offer a clearer understanding about the responsibilities of the Theravadin bhikkhu's life and those of the lay devotee.

When the Buddha was about to finally pass away and leave his followers, rather than appoint an individual to take his place he said this:

"Whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be your Teacher when I am gone." (Mahaaparinibbaana Sutta, [D.16])

More than twenty-five centuries have now gone by; empires have come and gone, great movements and ideologies have flared up and been lost. Yet on a deeper level under all of this, the Dhamma and Vinaya have been quietly guiding the communities of Buddhist monks. Why has it withstood the test of time so well? Why has it been so successful? Perhaps it is because the Lord Buddha understood the basic human condition of every time or place; he knew our predicament and failings, and he could show the way out to those of us who follow so long after him.

— I. A.

Part One

Beginner's Questions

◇ This section illustrates the origins of this book, for it is a selection of the unedited questions that were first sent to me. I have decided to make it an entry-point for those people completely new to the Vinaya Rule rather than relegate it to an appendix (or omit it altogether). The answers often repeat or point to information contained later in the full text. Those people already familiar with the rules can skip these Beginner's and Frequently Asked Questions and go to the relevant section for more details.

Q 1: "Why does a monk wear the robe? Why do some wear brown robes and others wear yellowish brown?"

A: The Lord Buddha gave this reflection about why a monk wears a robe:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward

off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body which cause shame." (OP p.46)

In the Lord Buddha's time, 2,500 years ago, clothing[9] was made without complex machinery. (Although simple 'sewing-frames' are mentioned in the texts, which the monks would have used at robe-making (Ka.thina) time.) So the pattern of the robe is very simple and designed so that it can be made up out of patches of cloth, for discarded rags were often used after washing and dyeing.

This 'yellow robe' is considered the banner of the arahant and emblem of Buddhism. For the ordinary Theravaadin bhikkhu it is a privilege to be able to wear this robe, continuing the tradition and practicing to be worthy of it. There are rules as to the robes' size, color, how they are sewn, type of cloth used, etc., and how bhikkhus can acquire them. (See The Robe.)

The color of the robes depends on the dye used. Until very recently, this would have been natural vegetable dye found in the jungle from roots or trees. (In NE Thailand, for example, we used the heartwood of the jack-fruit tree.) Nowadays chemical dyes are more used and sometimes give that more vivid orange color that one sees in Bangkok.

The color white is used by Buddhist devotees to show their commitment to keeping the Precepts — usually the Eight Precepts — on Observance Days. (White robes are also worn by the anagarika, or postulant before he becomes a monk.)

Q 2: "Why do monks eat from the bowl? Can lay people serve soup to monks in normal bowls? Can they serve fruits or desserts on plates instead of putting them in the monk's bowl?"

A: The Lord Buddha gave this reflection about finding and eating food:

"Properly considering alms food, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort." (OP p.46)

The alms bowl is another practical symbol of Buddhism, and, like the robes, another requisite of the bhikkhu. Although every bhikkhu is given an alms bowl (and a set of robes) when he becomes a monk, not all of them will actually go on an alms round and only a minority — usually they are the forest meditation bhikkhus — will eat from their bowl sitting on the floor. Therefore many monks will eat using plates and dishes, while some will eat sitting on the floor at a small table and others at a normal western-style table. One should not feel shy about asking a monk as to his normal way of eating and then fit in with that.

Those forest bhikkhus who keep the austere practices (dhuta"nga or tudong) [10] will be stricter about only using one eating vessel. This can simplify life and remind the bhikkhu that although food is necessary for bodily health he does not have to indulge in an

obsession with taste. (It also saves washing-up time.)

Q 3: "Why do monks live in the forest?"

A: In India during the Lord Buddha's time much of the land was covered in forests and groves and this was where the wandering mendicants of the different orders would pursue their religious practices. The Lord Buddha spoke of the 'foot of a tree' as the basic shelter for bhikkhus, and this is usually still affirmed to every newly ordained bhikkhu. Later, monasteries were established and well-endowed, and the focus shifted to a more settled life. Mostly only the 'forest monks' now live in the forest where it is quiet and conducive to meditation. Many more monks will live in the village monastery or go to a monastery in the town to study the scriptures.

The Lord Buddha said this about the basics of shelter, whether in the forest or city:

"Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion." (OP p.46)

Q 4: "How does one who wants to become a monk find out how to go about getting the robe and bowl, etc.?"

Q 5: "What is the procedure for a lay man to ordain?"

Q 6: "How does one who wants to sponsor any newly ordained monk/nun with the necessities go about doing so?"

Q 7: "How does a teacher assess and decide if one is suitable for ordination?"

A: In fact getting the robes and bowl is not so much a problem for once the candidate is accepted by a preceptor, the preceptor will know where suitable requisites may be found. The question should be more about the qualities necessary to become a monk and I have explained some of these in the section on Becoming a Bhikkhu.

If the candidate's intention is right and he is not disqualified by other factors, he should find a senior monk who can advise him on the places where he might ordain and perhaps recommend him to a preceptor. If the candidate lives in a non-Buddhist country, he can write for details to the country where he is interested in staying. Bhikkhus are often traveling and giving Dhamma talks around the world and they would generally be very happy to make suggestions about this.

In certain communities there is a 'postulancy' period when the candidate first wears white robes as an anagarika[11] and after a year (or two) may then be given either novice (saama."nera) or full bhikkhu ordination. Once he is accepted for this, all the requisites should be provided. (In some monasteries the candidate is provided with the cloth but has to learn to sew his own robes.)

Similarly for the lay person wanting to help supply requisites to the new monk, the best way is to ask details from a senior monk who will explain and help. In some Buddhist countries there are even special shops to supply these requisites but whether this is suitable will depend on the monastery of ordination.

Also, see the book Ordination Procedure and the Preliminary Duties of a New Bhikkhu.

Q 8: "How does a lay woman ordain? Does she become ordained only by bhikkhunii?"

A: The Theravadin lineage no longer has an 'officially recognized' bhikkhunii- ordination. There are other forms for lay women that still involve 'leaving the home life' and keeping Eight or Ten Precepts as a dasasiila mata nun. Finding a suitable place is quite difficult but several groups are trying to develop places conducive to Dhamma practice for such nuns. (For example, Amaravati Buddhist Monastery in England; see also Buddhist Nuns.)

Q 9: "Instead of letting the monks go on alms-round during rainy days, can the lay people request to bring daana [the food offering] to the monks?"

A: Some bhikkhus take a daily alms-round as a special practice (dhuta"nga or tudong) and will normally always want to go. Many other monks will be happy to receive food brought to them. Please ask or observe how the monk practices. There is no harm in offering to bring the food, for if the monk prefers to walk on an alms-round he can explain about that.

Q 10: "Is there a minimum and maximum number of layers [of clothing] a monk can wear? Does the rule alter with the weather?"

A: There is a minimum in that the bhikkhu must be properly and modestly dressed, especially in public. (See Socializing and Wrong Resort and End Notes 70 and 71.) During the cold season in India, the Buddha allowed a double-layered outer robe (sa"nghaati) to be used and so — using the Great Standards[12] as a guide — in even colder climates extra layers may be allowable. In countries where hypothermia may be a danger, the use of extra layers seems sensible — especially if this cuts down on heating and medical expenses. (That a bhikkhu lives as frugally as possible is a major aspect of the Vinaya.) However, it is generally felt very important that the traditional robes remain the basic dress and 'extra layers' should not obscure this.

Q 11: "Is it [acceptable] that the ordained one requests some basic necessities such as food, drink, medicine, shelter, blankets, reasonable form of transport due to weakness (health reason)? How should one approach a monk or nun if one wants to offer necessities to them?"

A: There are definite conditions that allow a bhikkhu to ask for help. These would be when he is ill, or in danger, or when he has been formally offered help. See How to Help a Bhikkhu — Invitation for a fuller explanation.

Q 12: "Is it [acceptable] for one to offer basic necessities to monks or nuns without first asking them?"

A: Yes, generosity is a virtue highly praised by the Buddha and was often the first virtue he mentioned. It goes against the general modern selfish attitude of 'getting is better than giving' and leads on to contentment and the calm that can lead to deep meditation and wisdom. So, if it makes one happy to make an offering then one can do so without

asking first. However, the offering should also be endowed with wisdom so that one gives something that is useful and not beyond one's family's means.

Q 13: "Why do we bow to monks/nuns and the Buddha Statue?"

A: The yellow robe worn by monks is an emblem and reminder of the Triple Gem, as is the Buddha Statue. Therefore one is really bowing to the Buddha, Dhamma and Sangha, not to some person or statue. There are two aspects to bowing — the bodily action and the mind. If one bows because it gives one the opportunity to demonstrate one's faith in the Triple Gem, because it seems the right thing to do, and because it leads the mind to calm, then it will be beneficial. If one bows without reason or because one feels that one must do so for appearances sake, then it is a rather empty gesture. (Even so one's appreciation can grow.)

When I bow three times to the Buddha Statue or to senior monks, I mentally recollect 'Buddho,' then 'Dhammo' and then 'Sa"ngho' and also have mindfulness of the bodily posture as it bends forward and the head touches the floor. (See Etiquette and End Note 120) However, in Western countries this is often misunderstood and can be the source of quite a lot of embarrassment. It is up to the persons themselves to decide what is appropriate under the different circumstances.

Q 14: "Is it [acceptable] to put two hands together [in añjali] when paying respect to monks/nuns and Buddha Statue, or should one bow to show more respect?"

A: One should show respect from one's heart in the way that seems best to oneself, recollecting the Triple Gem and doing it mindfully. No good monk (or Buddha statue) is going to take offence if one does not bow.

Q 15: "Why do monks shave their heads?"

A: When the prince who was to become the Buddha left his palace to seek a way beyond aging, sickness and death, it is said that one of the first things that he did was to "shave off his hair and beard and put on the yellow cloth." Buddhist monks always completely shave their head and beard, showing their commitment to the Holy Life (Brahmacariya) of one gone forth into the homeless life. (In India some ascetics tear out their hair, while others never touch it so that it becomes a tangled mass.)

A rule states that a bhikkhu should not allow his hair to grow beyond a certain length or time, so he will shave usually at least once a fortnight or month, sometimes more frequently. To do this he uses his razor, which is also one of his requisites.

'Hair-of-the-head' (kesaa) is one of the five parts of the body mentioned in the ordination ceremony and is used to recollect the true nature of the body. The bhikkhu is also not allowed to dye or pluck out any gray hairs, for they are useful reminders of old-age and impermanence. (Just consider how much time and money is wasted by people trying to make their hair remain beautiful and young-looking.)

Frequently Asked Questions

FAQ 1: "When a bhikkhu is sick and especially so in emergency cases, is he allowed to be attended to by female medical staff; e.g., female nurse, woman doctor, especially if the woman doctor is the only doctor/surgeon on duty? How does the Vinaya allow for this?"

FAQ 2: "It has been observed that in the Burmese, Sri Lankan, Tibetan and Mahayana traditions, women are allowed to make an offering directly to the monks. Yet Thai Buddhist monks are not allowed to accept offerings directly from women. Is it because it is against the Vinaya rules or a different interpretation of the rules?"

A 1&2: The Vinaya Rule specifies that if a bhikkhu touches or is touched by a woman, it is an offence — a very serious offence — only if the bhikkhu is "overcome by lust, with altered mind." However, the practicing bhikkhu knows that as his mind changes so quickly, he has to be extremely cautious about involving himself in doubtful situations. It is better to be safe than sorry, even if this may seem over-scrupulous. In emergency situations the bhikkhu will have to decide for himself and be sure to take care of his thoughts.

In Thailand it is a tradition (not strictly a rule) that the monk uses a 'receiving cloth' to emphasize that there is no touching. (For more about these questions, see *Intimacy — Touching*, *How to make an Offering*, and *End Note 85*.)

FAQ 3: "What is the rule if an eight-preceptor unintentionally comes into [direct physical] contact with another lay person or eight-preceptor or ten-preceptor or monk or nun of opposite gender?"

A: As with the preceding cases with bhikkhus, there is no fault if there is no wrong intention.

FAQ 4: "It is mentioned in the Vinaya rules that a monk is not allowed to reside under the same roof with a woman. How does that apply to multistoried (condominiums, flats, apartments) and multi-compartment buildings (terrace houses), where the flats, terrace houses, share one roof?"

A: This has become a complex question with various interpretations because of modern conditions. The spirit of the rule is very important — avoiding possibilities of intimacy — while the interpretation will depend on the monk and the circumstances. In countries without proper monasteries there will always have to be something of a compromise. (See *Staying Together* for a discussion of this.)

FAQ 5: "The Vinaya rules disallow monks from touching or handling money. As such, in Buddhist countries monks must have a Kappiya [attendant] to handle money for them. However, if a monk has to travel and does not have a Kappiya, under such circumstances do the Vinaya rules allow him to handle money personally? This is a problem especially in non-Buddhist countries."

A: While it may be a problem or inconvenience, the rules are there to protect and remind the monk about dangerous, unskillful actions. If the monk becomes increasingly involved with money there is a tendency for the whole of his bhikkhu-life to be compromised — and that would be a far greater problem. Soon after the Final Passing Away of the Lord

Buddha this sort of question had already become a major controversy and it is now even more complex under modern conditions.

However, modern conditions also have brought their own assistance to keeping these rules. For instance, a bhikkhu can be given an air ticket and travel around the world (if need be) without having any money or attendant. He will need to be met at the airport and helped in the normal way, but that should be natural if he has been invited to come by the lay group. (He should not really be traveling otherwise.) And, of course, a monk can use postage stamps and 'telephone-cards' that add convenience to communicating — when it is appropriate. (See the section on Money, especially the Me.n.daka Allowance.)

FAQ 6: "Is there a Vinaya rule that states that once a person becomes a monk, he is not allowed to disrobe? If he is allowed to disrobe, is there anywhere in the Vinaya that sets the maximum number of times he is allowed to do so. If so, under what circumstances is he allowed to disrobe?"

A: I know of no place in the Vinaya that states a bhikkhu cannot disrobe. If he no longer has any interest in the bhikkhu-life, the tendency will be for him to become lax and a bad example for others. His Dhamma friends therefore will try to re-fire his enthusiasm. However, if that is not possible, becoming a good layman may be better than being a bad monk. (Nevertheless, in some countries there is a cultural expectation of 'ordaining for life' and a corresponding stigma attached to disrobing.) There is a tradition (but not a rule) about a bhikkhu not re-ordaining more than seven times. (See Disrobing.)

FAQ 7: "The Vinaya states that monks are not supposed to eat once the sun has passed its zenith. Still, what happens if they are in countries such as regions of the North or South Poles, e.g., Norway, Alaska, where the sun never sets for six months and for the next six months, there is no sun."

A: I understand that the zenith here means when the sun reaches the highest point in its arc across the sky. In most habitable areas of the globe this arc may be low to the horizon but it should still be possible to follow the rule. And if bhikkhus ever reach the polar regions^[13] they will have the Great Standards to guide them. (More specifically, see Meal Time for time limits.)

FAQ 8: "It is stated in the Vinaya that when a lay person offers fruit to a monk, he has to make a cut on one of the fruits to make it permissible for the monk to accept. How did this rule originate? Also, lay people, when offering fruit juices to monks after midday, are not allowed to offer fruit juices from fruits larger than the size of a fist. Is this in the Vinaya and why is it so?"

A: At the time of the Buddha, some lay people complained that the monks destroyed the 'life' in seeds. Therefore lay people can be asked by the monk if it is allowable for him to eat those fruits. In some monasteries (not all) this is done by the lay people cutting them. (See Offering Fruit: Kappiya and End Note 91.)

It is the Commentary to the Vinaya that mentions about 'great fruits.' This practice,

however, is not followed in every monastery. (See Fruit Juices.)

FAQ 9: "In Thailand, it has been observed that Thai Buddhist monks are allowed to drink tea, cocoa, coffee (but without milk) after midday. But in some other Buddhist countries like Burma, monks are not allowed to do this. Is this part of the Vinaya rules or is this just tradition, custom, or local practice? If it is in the Vinaya, how do you explain the differences in interpretation?"

A: The fourth of the Recollections of the Bhikkhu's Requisites is:

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen, and for the maximum freedom from disease."

(OP p.47)

There is an allowance in the Paali texts that 'medicinal-tonics' can be taken in the afternoon while 'lifetime-medicines' may be consumed any time they are needed. (See Lifetime Medicines.)

There are different interpretations and practices about how ill a bhikkhu has to be for it to be allowable to take such 'medicines.' Some bhikkhus will not take anything other than pure water, while some will over-stretch the Rule to even drinking 'medicinal' food-drinks (e.g., Ovaltine) in the afternoon. Some bhikkhus will consider tea-leaves allowable (as 'herbs') while some will see it as food or as a 'stimulant' (caffeine) and therefore not appropriate. Also, the ordinary rural villagers of South East Asia (until very recently) would have had no tea or coffee to drink, so such items could be considered quite a luxury. It will depend on local conditions and interpretations, which are allowed for in the Vinaya through the Great Standards. (See also Lifetime Medicines.)

FAQ 10: "Can a monk retain property that he had as a lay person? Also, can a monk receive property that has been passed to him as inheritance? Is a monk also allowed to accept property donated to him by lay devotees and which has been transferred to his name? What is the Vinaya's stance on this? Does the Vinaya also allow for monks to sell/transact property that has been donated to them in order to buy, for instance, another piece of land in an area that is more suitable for spiritual activities?"

A: This is a complicated question. If there is a steward who does the arranging for the bhikkhu in the proper manner then certain things would be allowable. (See What does a Bhikkhu Possess.) However, there are very strict guidelines about this. (Please see the various rules about Bhikkhus and Wealth.)

Practically speaking, bhikkhus in Thailand are not ordered to renounce all their property, etc., when they receive ordination. (As mentioned elsewhere, the majority of bhikkhus in Thailand will return to lay life within a certain period.) Bhikkhus who are serious about dedicating their life to the Holy Life will obviously take the Lord Buddha as their example and like Him renounce all that is worldly.

There are specific rules, not covered in this work, about Community land and property, and the different ways they are managed. (However, see also Wrongly Received Gifts.)

FAQ 11: "Does the Vinaya state that monks cannot take nuns and lay people as their teachers? If this is so, what is the reason for this?"

A: The taking of a Teacher (aacariya) by a bhikkhu and living in dependence (nissaya) on him can only be between bhikkhus. (See Becoming a Bhikkhu; End Note 24 on the qualities of a Teacher.) And even according to the bhikkhunī's own Rule, in the time of the Lord Buddha, she was not allowed to teach bhikkhus. However, this does not mean that a bhikkhu cannot learn from others.

FAQ 12: "Are monks allowed to own and/or drive vehicles? Is this allowed by the Vinaya? If it does not go against the Vinaya, would it still be socially acceptable, given the monk's spiritual status in society?"

A: There is a specific rule against bhikkhus owning vehicles. Obviously, 'motor vehicles' were not available in the Buddha's time and most travel would have been on foot. However, there was the case:

"...when the group-of-six bhikkhus went in a vehicle yoked with cows and bulls, they were criticized by the lay people. The Buddha then established a fault of Wrong-doing for a bhikkhu to travel in a vehicle; later illness was exempted from this guideline...

"Traveling in a vehicle in the Buddha's time was an extravagance. A strict application of this training in Thailand is not allowing bhikkhus to drive or own vehicles, and (officially) not to ride on motorcycles." (HS ch.17)

Bhikkhus were allowed to use ferry boats, etc. (In Thailand, bhikkhus from riverside monasteries will go on alms round by boat.)

FAQ 13: "Does the Vinaya permit monks to practice herbal, traditional or ayurvedic medicine?"

A: In Thailand, I understand that one cannot be officially registered as a herbal doctor while still a bhikkhu. While providing medicines for one's fellow monks is very much allowable, it is definitely wrong that a monk dispenses medicine for reward. (See Wrong Livelihood and End Note 115.)

FAQ 14: "When a monk commits a paaraajika offence, do the lay people have the right to ask him to disrobe? What is the usual procedure as stated in the Vinaya? What happens when a monk has been proven to have committed a paaraajika offence, yet refuses to disrobe in spite of demands from lay devotees and there is no Sangha Council to enforce the demands, as is the case in non-Buddhist countries? Under such circumstances, what do the lay people do?"

A: If a bhikkhu commits a paaraajika offence he is 'defeated' and no longer a bhikkhu even if he is wearing robes. The Community of bhikkhus will have nothing to do with him and will expel him. (See Disrobing and End Note 31.) However, if the accused 'bhikkhu' does not admit to the offence and it cannot be proved, the results of kamma must be allowed to run their own course. Buddhism has never engaged in violent witch hunts. (See Strictness and Blaming Others.) And for how lay people dealt with stubborn monks

in the Buddha's time, see Disputes.

FAQ 15: "What questions should one ask a monk when offerings of requisites are made; and to what extent is a monk limited (and why) when making his reply; and when is it all right to ask details of preferences and specifications; and how to find out what is appropriate if the robed person finds it difficult or is unable to mention what is required?"

A: Generally, the right-practicing bhikkhu will be a person of few wants for he is trying to go to the ending of all desire. However, there may be certain things he may need but may not mention until he is sure that the donors are completely sincere in their invitation. If the donor makes specific suggestions, the bhikkhu may refuse, he may accept, or he may remain silent — and such silence may very well be a positive response (as it was in the Lord Buddha's time). Therefore, as the donor gets to know the bhikkhu he or she will become more sensitive about what is needed and what is appropriate — and be able to interpret any 'silence' in the right way. (See the section on Invitation and Beginner's Question 12 above.)

Part Two: Establishing a Background Precepts

The awakened mind has gone beyond greed, hatred and delusion. Yet for those of us who are still striving towards this end such unskillful tendencies have to be addressed. We need guidelines to help us become more aware of our actions and speech, so that we do not go off the Buddha's Middle Way. For a start there are the Five Precepts, then the Eight and the Ten Precepts, [see End Note 4] and then the 227 Paa.timokkha Rules of the bhikkhu.

The Five Precepts are basic human ethical standards — answering the fundamental questions of 'what do I do, what should I say?' These standards are further refined by the Eight Precepts, which allow the lay person to live a life closer to that of the monk — even if temporarily.[14] This may then lead to the Ten Precepts of a novice (saama.nera) or of a dasasiila mata nun.

The Vinaya and Paa.timokkha rules were set down by the Buddha in response to specific incidents that occurred either within the Community of bhikkhus or through their interaction with the lay community. An explanation of the original circumstances that led to the formulation of a rule is usually included in the scriptural text as an introduction to that rule. The emphasis therefore is always on Dhamma practice with the Precepts or Vinaya as a vital guide and support.

When a bhikkhu takes up the training rules, he might find that past habits and tendencies still cause problems — especially in a non-supportive environment. Of course, staying within a suitable environment will simplify this, which is a major reason for some rules. Therefore it is important to remember that the bhikkhu never practices in isolation and always needs the support and understanding of lay Buddhists. There is the need for mutual support and encouragement between the lay and bhikkhu communities. Knowing something of the rules should enable the lay person to appreciate this.

Bhikkhus

Buddhism has been said[15] to be 'deeply rooted in a country when a local young man can become a bhikkhu, learn and then recite the Paa.timokkha Rule in his own country.' This originally referred to Sri Lanka thousands of years ago but now that Buddhism is moving to the West such conditions are starting to appear there, too.

The Bhikkhu Sa"ngha or Community of monks is probably the oldest of any of the institutions that have remained faithful to their origins and spread world-wide [see End Note note 7]. While scholars like to track its historical development from country to country, we could also start with a particular bhikkhu and trace the thread back through preceptor after preceptor to the Buddha Himself. Its many remarkable features enable men from different classes, backgrounds and cultures to live together in harmony and fellowship. Most important, it offers ideal conditions for the individual to train and meditate, to awaken to Dhamma, which is the whole point of the Buddha's Teaching.

Becoming a Novice

The first part[16] of the ordination[17] procedure for bhikkhus is known as the Going Forth into Homelessness (pabbajjaa). If it finishes with just that — without going on to the Questioning of the candidate and the Acceptance of him by all the gathered bhikkhus into the Bhikkhu Sa"ngha — the candidate is known as a saama.nera or novice. This is usually the case when the candidate is less than the twenty years of age necessary to become a bhikkhu. A very young boy is not allowed to become a novice either, but the minimum age will vary according to place.[18]

A saama.nera wears the 'yellow robe' like a full bhikkhu — except he does not have the sa"nghaa.ti (double-thickness robe) — and leads a very similar life. In some places a period as a novice forms part of the preliminary training to become a bhikkhu, while some men decide to remain saama.nera for various reasons. The saama.nera keeps the Ten Precepts and the 75 Training Rules (sekhiya) and some other rules of the bhikkhu. Later, when he is ready and if he is old enough, he can ask the bhikkhu community for full ordination (upasampadaa).

Becoming a Bhikkhu

In the Pali texts, when a man decided to become a bhikkhu, he is often quoted as saying:

"Confined is the household life, a path of dust; the going forth is open and spacious. Not easy is it living in a house to lead the religious life absolutely fulfilled and purified, as polished as mother-of-pearl. Suppose I were to shave off my hair and beard, clothe myself in ochre robes and go forth from homelife into homelessness?" (HS ch.19)
However, anyone wishing to become a bhikkhu must fulfill certain conditions about which he will be questioned during the actual ordination procedure. The candidate must be male and at least twenty years old. He must never have committed any grievous crimes and, if previously ordained, he must not have been guilty of any Defeater

(Paaraajika) offences or have entered some other religion without disrobing first. (See BMC pp.88-89) He should also be of good reputation; fit and healthy enough to carry out the duties of a bhikkhu; not in debt; not subject to government service; and have permission from parents or guardian.

The Ordination ceremony requires a prescribed boundary (siima), a preceptor (upajjhaaya) and a quorum of bhikkhus to validate the formal Sangha Act. In the formal procedure the candidate is examined as to the necessary qualities[19] and, if all the bhikkhus are satisfied, they receive him into the Sangha, the Community of Bhikkhus.

It is in this way that yet another link is added to the bhikkhu-lineage. Henceforth, the new bhikkhu can participate (and make up the necessary quorum) in future assemblies and help receive other new bhikkhus — as bhikkhus have continued to do for two and a half thousand years. (See EV,I,p.4; OP)

When a candidate requests full admission to the Community[20] (after the saama.nera ordination) he does not make any 'lifetime vows' but offers himself for training and instruction under his Preceptor's guidance. At the end of the ordination ceremony, the Preceptor will immediately instruct the new bhikkhu (or arrange that he is properly taught) about the Paa.timokkha Rule and the other principles that all bhikkhus should follow and observe.[21]

For the first five years a bhikkhu is called navaka ('new one') and he must live 'dependent' (nissaya) on a senior bhikkhu — either his preceptor or teacher (aacariya) — training in the ways of a bhikkhu. The preceptor and the new monk should be kind and helpful to each other, in almost a father-and-son relationship. A new bhikkhu who no longer lives under his preceptor must take another senior bhikkhu as his teacher and depend on him instead.[22]

For the next five years after his navaka period, the bhikkhu is called majjhima, ('one in the middle') and he is allowed to live by himself if he is accomplished in certain qualities. [23]

When a bhikkhu has completed ten Rains he is called Thera, which can be translated as 'an elder who is worthy of respect.' If he is also accomplished in certain extra qualities, [24] he is allowed to give ordination as preceptor, to be a teacher, and have young monks live in dependence on him.

Ordination in South East Asia

Throughout South East Asia, it is very common for young men to become bhikkhus (or novices) for a short period of their life. Traditionally this occurs during the three months of the Rains Retreat, after which they disrobe and return to lay life, hopefully knowing and appreciating much more about the bhikkhu life — and probably having friends still in the monastery whom they can visit for advice. In Thailand this means that while a small proportion of bhikkhus will spend all their life in the robe, many more Thai men will have

tasted the life.

Such an ordination is also a rite of passage, for it is a family, even a village event with many people joining in to see the young man off into this new stage of his life.[25] The new monk will frequently visit his former home on his daily alms round so his ordination has a wider influence, showing the continuing possibility of living the 'Holy Life' started by the Lord Buddha so long ago.

It may also be considered a way for the young man to show his gratitude to his parents and grandparents, for they are thought to participate and share in the 'merit' he makes through his ordination. Also, some men might ordain for a time before marriage — one way for the young man to prove his maturity to his fiancée — and then again later in life after retirement.

The Rains Retreat

The bhikkhu's year is structured around the three months from July to October. In Asia this is the time of the monsoon season — the central period of the agricultural year — when the paddy fields are flooded and the main rice crop is planted. In the Buddha's time (and until modern times), people were less likely to travel around during this period because the roads were bad and there was a danger of crop damage. So the bhikkhus likewise suspended their mendicant wanderings and had to settle in one place.

A bhikkhu must make a formal determination to be resident at dawn every day in that place for the whole three month period. (There are exceptional circumstances when he may be allowed to be away, but even then he should return within seven days.)[26] These three months are often a special time of study or meditation and so are sometimes known as the Rains Retreat or Rains Residence. This is also the normal time when the young men of South East Asia become monks for the traditional three month period (see above).

A bhikkhu often measures the length of time he has been a monk according to how many Rains Residences he has undertaken. Therefore instead of saying he has been 'ordained seven years' he might say he has been ordained for 'seven Rains.'

Disrobing

Living the bhikkhu-life properly, following the Buddha's Teaching, requires full commitment and sustained effort. If this is lost and his Dhamma friends cannot rekindle his interest, the bhikkhu is always at liberty to return to lay life. There are no lifetime vows, so perhaps living a good lay life is better than being lax in keeping the bhikkhu's rules. Nevertheless, in some countries there is a cultural expectation of 'ordaining for life' and a corresponding stigma attached to disrobing.

"A bhikkhu who is tired of the practice of the Brahma-cariya [Holy Life] and wishes to return to the state of being a lay man may do this by taking leave of the training..." (EV,IIIp237)

Disrobing is finalized by the monk clearly proclaiming his change of status before another bhikkhu or lay person. Once the other person understands his statement, he is no longer a bhikkhu. In Thailand there is often a formal ceremony for this that ends with the former monk undertaking the Five Precepts to replace the 227 Paa.timokkha Rule. (This is also considered a step downwards, for the ideal way is certainly to continue with the Holy Life 'for as long as life lasts.')

In those countries where temporary ordinations are 'rites of passage,' some men may ordain and disrobe several times in their life — before marriage and after retirement, for example. However, there seems to be a tradition that bhikkhus do not disrobe and go forth again more than seven times, but this rarely occurs.

If a bhikkhu commits a Defeater Offence there is no need for him formally to disrobe because he is automatically expelled by his wrongful action and is no longer a bhikkhu from that moment.[26b] He can never reordain during that lifetime.

Buddhist Nuns

This book is really only concerned with bhikkhus. [27] In the Theravaada lineage it seems that the bhikkhunii ordination lineage for women given by the Buddha — equivalent to bhikkhu-ordination for men — was lost in Sri Lanka with the fall of Anuradhapura in Sri Lanka in the eleventh century C.E. and finally with the fall of Pagan in the thirteenth century C.E. Bhikkhuniis originally observed 311 Paa.timokkha Rules, and there are whole sections of the Paali Vinaya texts devoted to the their rules.

The Vinaya and the Patimokkha

The Paali Vinaya texts are contained in five large volumes. The Sutta- Vibha"nga division comprises the two books that contain the 227 Paa.timokkha Rules (and those for bhikkhuniis) with the stories of their origin and other explanations. The next two books, the Mahaavagga and Cullavagga of the Khandhaka division:

"...contain a great variety of procedural material dealing with such important Sangha functions as giving the Going Forth and Acceptance, the recitation of the Paa.timokkha and the keeping of the Rains Residence, as well as a great deal of material relating to bhikkhu's requisites, such as lodgings, medicines, clothing, etc." (HS ch. 7)

The last book (the Parivaara) is a form of appendix or supplement.

So the 227 Paa.timokkha Rules are a part of the greater Vinaya. As Ven. Thiradhammo remarks:

"...the Paa.timokkha is more like the bare bones or skeleton of the Vinaya Pi.taka [Basket]. Without reference to the explanations of the Sutta-Vibha"nga or the elaboration of the Khandhakas this skeleton has no viable application!" (HS ch.7)

The Buddha laid down that on full and new moon days all the bhikkhus in residence in the same community must come together in a formal meeting. If there is a quorum of at least four bhikkhus, they should listen to the full Paa.timokkha Rule. A competent

bhikkhu who has learned this by heart will recite it in the Paali language for the Community so that they can remind themselves of their responsibilities in keeping the major 227 Rules.[28] The complete recitation may take anywhere from thirty-five minutes to an hour, depending on the skill of the reciting bhikkhu.

Before the Paa.timokkha recitation begins, each bhikkhu should admit to any offences that he knows he has committed by formally telling another monk (or monks). Once this is accomplished, the monk is considered 'pure' and can listen to the recitation of the rules. (The recitation includes questions, asking if any bhikkhu present is guilty of the offences.) In many communities it is normal for each bhikkhu to make a 'general confession' of all possible offences to another bhikkhu before listening to the Paa.timokkha recitation.

Different offences are of different seriousness but the most common faults committed by carelessness or mistake can be cleared by 'confession' to another bhikkhu.[29] Admitting to one's mistake and agreeing to do better in the future is the way of growth and progress towards the elimination of all carelessness and absentmindedness.

Offences

When a bhikkhu breaks his precepts or rules[30] it is called an offence (aapatti). Such offences are committed by action or word, although intention is (almost always) a decisive factor. Just thinking about doing something wrong is unskillful and may lead to future problems but it is not an offence. We will be examining some of these rules in the following pages.

Major Rule Groups of the Patimokkha

a) The Four Paaraajika — The Defeaters

The new bhikkhu is told about the Paaraajika Offences immediately after ordination, so he fully knows that they are the most serious of all the offences and that the consequences of transgressing them causes him to be no longer a bhikkhu. The nature of the act that breaks any of these four Paaraajika rules clearly reveals that the bhikkhu is no longer interested in developing the subtle and refined way of Dhamma. The alternative of voluntarily disrobing is always available if he feels he can no longer keep the Rule and this is considered a much better way to handle this sort of overwhelming desire.

A monk automatically falls from being a bhikkhu[31] by committing any of these four offences of Defeat: sexual-intercourse, murder, major-theft, or falsely claiming supernormal abilities. A bhikkhu who falls into any of these four Defeater offences thereby severs himself irrevocably from the bhikkhu community and is no longer considered a bhikkhu. The text portrays it with some vivid similes showing their irreparable nature: as 'a man with his head cut off'; as 'a withered leaf fallen from its stem'; as 'a palm tree cut down'; as 'a broken stone.' For while all the other offences can be remedied, these four are terminal.

b) The Thirteen Sa"nghaadisesa — Requiring Formal Meetings of the Community
This is a very serious class of offence. However, any offending bhikkhu can be rehabilitated through confession and supervised probation. Finally, the bhikkhu needs to be reinstated by a specially convened Community (Sa"ngha) meeting of at least twenty monks.[32]

c) The Two Aniyata — Indefinite or Undetermined
The Bhikkhu Community (together with the bhikkhu concerned) have to decide which rule, if any, has been infringed.

d) The 30 Nissaggiya Paacittiya — Confession with Forfeiture
These rules are often concerned with bhikkhus being greedy and excessive in their demand for offerings, or with bhikkhus obtaining requisites through improper means. This oppresses lay donors and, classically, led them to comment: "How can these recluses... not knowing moderation ask for... ?" The rules of this category also guide bhikkhus on how they should take care of requisites and restrain the bhikkhus from obtaining items that by their very nature are inappropriate.

This offence can be cleared by forfeiture of the improper item to another bhikkhu(s) and formal confession of the offence.

◇ The other classes of offences can usually be resolved by a simple 'confession' to another bhikkhu(s). They are:

e) The 92 Paacittiya — Expiation through Confession
All these offences can be cleared through confession to another bhikkhu.

f) The Four Paa.tidesaniiya — to be Acknowledged

g) The 75 Sekhiyavatta — Trainings

These are normally classified as offences of 'wrong-doing' (dukka.ta). There are two aspects to these 'rules of training' which are mainly about etiquette and good manners. First, they are a 'gauge' for the bhikkhu's mindfulness so that he becomes aware of his behavior. Second, there is the external perspective of an observer watching the bhikkhu's activity and noticing the care and refinement with which he moves, eats, etc. (For example, see Proper Behavior Outside the Monastery.)

h) The Seven Adhikara.nasamatha — Settlement of Issues

These are general procedures (rather than offences) for dealing with disputes, accusations, offences and duties. (See BMC p.511)

◇ In the full Vinaya texts there is also the class of 'grave' (thullaccaya) offence. This is a 'derived offence' from the most serious rules of Paaraajika and Sa"nghaadisesa (groups (a) and (b) above) to cover those circumstances when the full offence is not quite carried out but the conduct is still grave enough to be at fault. There is also the dubbhaasita offence of wrong speech.

Committing Offences

The Lord Buddha would not set down a rule until the situation demanded it, so the Paali often supplies the 'origin story' about how the different rules came about. Certain characters often reappear in the thick of misdeeds and mischief. For instance, one keeps on coming across Venerable Udaayin or the notorious 'group-of-six' monks. Their behavior[33] required attention and rectification from the Buddha, who then made it into a general rule for all the bhikkhus:

"In that case, bhikkhus, I will formulate a training rule for the bhikkhus with ten aims in mind: the excellence of the Community, the peace of the Community, the curbing of the shameless, the comfort of the well-behaved bhikkhus, the restraint of [defilements] related to the present life, the prevention of [defilements] related to the next life, the arousing of faith in the faithless, the increase in the faithful, the establishment of the true Dhamma, and the fostering of discipline." (BMC p.5)

Later circumstances may have required the Buddha to make amendments or special exceptions and the rule would then have been adjusted accordingly.[34] There are also many other minor offences mentioned in the original Paali texts, which have been further enlarged upon by later Commentaries. So the range of rules has become very extensive, and their observance and interpretation correspondingly wide.

◇ Note that it was often lay people's criticism that brought the monk's wrong doings to the attention of the Buddha. (However, also notice how such criticism was often too hasty in blaming all monks rather than just the original delinquent.)

Modernization? The Great Standards

More than two and a half thousand years have passed since the Vinaya rules were originally set down by the Buddha, and many things have markedly changed since then. Should the rules be modernized and brought up to date? How can this be done?

Already during His lifetime, the Buddha made special allowances for different regions (or *desa*) outside the 'Middle Country' of North India — where He lived and taught. These dealt with both the workings of the Community — for example, a smaller quorum for ordination is allowed in distant parts where there are fewer monks — and practical measures, such as special dispensation for footwear and bathing. (See EV,II,p.173) So there is a precedent for adapting to conditions, but this does not mean the abolishing of any rules [see End Note 6].

The Lord Buddha also left us a set of principles that can still be used as a standard to judge new circumstances.[35] These are known as 'The Great Standards.' Properly used they should protect against a wholesale dilution of the Rule.[36]

This is how the Great Standards are formulated:

"Bhikkhus, whatever I have not objected to, saying, 'This is not allowable,' if it fits in with

what is not allowable, if it goes against what is allowable, that is not allowable for you.

"Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is allowable, if it goes against what is not allowable, that is allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable for you.

"And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is allowable, if it goes against what is not allowable, that is allowable for you." (BMC p.27; see also EV, II, p170)

◊ Treated with care, these Great Standards should enable bhikkhus to live according to the Vinaya Rule in, for example, isolated communities in non-Buddhist countries with non-tropical climates. They form a touchstone for modern conditions and substances.

Strictness and Blaming Others

Among the unenlightened, finding fault with others (rather than dealing with one's own problems) often seems to be one of our most damaging habitual tendencies. We are able to twist whatever we want to this purpose. (Including the book that you are reading.) For bhikkhus there are many cautions:

"... those [monks] who follow the Vinaya blindly... tend to be proud and arrogant, regarding themselves as better behaved and more strict than others, and despising other bhikkhus as inferior. This in itself is unbecoming and worthy of censure; and when such bhikkhus have to associate with others whom they feel to be deficient in observing the Vinaya, they do it grudgingly and with a sense of distaste, and thus bring even more trouble on themselves.

"As for the bhikkhu who behaves in the correct manner, he is bound to feel cheerful because he senses that his behavior is becoming." (OP p.11)

[shameless]. But he will remain tolerant and in perfect harmony with those who follow a different practice from his own on matters not clearly covered by the Vinaya..." (AB)
alajjii [shameless]. But he will remain tolerant and in perfect harmony with those who follow a different practice from his own on matters not clearly covered by the Vinaya..." (AB)

Disparate interpretations of the Vinaya rules can lead different communities into claiming that only their understanding is correct and everyone else is wrong. (See Disputes.) The Buddhist Monastic Code has this to say:

"There is, of course, a danger in being too independent in interpreting the tradition, in that strongly held opinions can lead to disharmony in the Community... At the same time,... there are many areas on which the Vibha"nga [section of the Vinaya] is unclear

and lends itself to a variety of equally valid interpretations. For proof of this, we need only look at the various traditions that have developed in the different Theravadin countries, and even within each country. For some reason, although people tend to be very tolerant of different interpretations of the Dhamma, they can be very intolerant of different interpretations of the Vinaya and can get into heated arguments over minor issues having very little to do with the training of the mind."

Venerable Thanissaro continues by emphasizing:

"...that any interpretation based on a sound reading of the [Paali] Canon should be respected: that each bhikkhu should follow the interpretations of the Community in which he is living, as long as they do not conflict with the Canon, so as to avoid conflict over minor matters in daily life; and that he should also show respect for the differing interpretations of other Communities where they too do not conflict with the Canon, so as to avoid the pitfalls of pride and narrow-mindedness."(BMC p.15)

◇ In the modern West we find ourselves with the unusual (unique?)[37] situation of having Buddhist monasteries and temples of so many different countries and traditions so close at hand. We should appreciate this abundance and variety, deciding which establishment suits our needs and then not worry about the shortcomings of other places.

Part Three: The Patimokkha Rules

Having established a background, we will now turn to the rules themselves. Rather than following the traditional listing, we will group rules (of varying seriousness) together under four headings, which might pertain to, or be of interest to, lay people:

Harmlessness

Relationships

Possessions and Offerings

Right Livelihood for a Bhikkhu

Miscellaneous

For other Patimokkha Rules not covered here, see Appendix B

(I) Harmlessness

◇ Throughout its history Buddhism has been renowned for its tolerance and compassion towards all living beings and this is reflected in the Buddhist monks' Vinaya. Their rules cover situations of causing harm ranging from murder — which is universally accepted as a crime — to such things as destroying plant life.

Murder

The third Defeater (Paaraajika) Offence deals with murder. The original story describes how some bhikkhus wrongly grasped the Buddha's meditation teaching on the loathsome aspects of the body[38] and, falling into wrong view, committed suicide or asked someone to end their lives for them. The rule can be summarized like this:

"Intentionally bringing about the untimely death of a human being, even if it is still a

foetus, is [an offence of Defeat.]" (Summary Paar. 3; BMC p.78)

◊ A bhikkhu must not recommend killing, suicide or help arrange a murder.[39] Also, because in this rule a human being is defined as beginning with the human foetus, counting "from the time consciousness first arises in the womb," he must not advise or arrange an abortion.

There is no offence if death is caused accidentally or without intention.[40]

Killing

The previous offence was one of Defeat for murder whereas this rule is one of Confession (paacittiya) for killing animals. It originally arose because Venerable Udaayin, a frequent delinquent, detested crows so much that he shot them with arrows and then displayed their cut-off heads.

"Deliberately killing an animal — or having it killed — is [an offence of Confession]." (Summary Paac. 61; BMC p.423)

'Animal' here is paano, literally 'having breath.' The Commentary explains that it includes living beings down to the size of a bedbug. Elsewhere the texts forbid the killing of "even an ant."

◊ One of the bhikkhu's requisites is a water filter. This is employed to prevent the killing of (visible) waterborne creatures when making use of water from a well or stream. Practically, this also leads bhikkhus to take extra care that they cover water jars or regularly change water so that mosquito larvae do not have opportunity to breed. This shows how the Vinaya Rule emphasizes care and forethought as 'preventive medicine.'

There are two rules concerned with bhikkhus and their use of water:

One of these offences was originally perpetrated by the notorious 'group-of-six' monks who used water that contained living beings. It can be summarized:

"Using water, knowing that it contains living beings that will die from one's use, is [an offence of Confession.]" (Paac. 62; BMC p.424)

In the second offence the monks of AA.lavii were doing repairs and 'sprinkled grass and clay' with water that they knew contained life. It is summarized:

"If a bhikkhu knows that water contains living beings but still pours it out onto grass or earth it is [an offence of Confession.] Also pouring — or having it poured — into such water anything that would kill the beings therein is [an offence of Confession.]" (Paac. 20; See BMC p.319)

Intention is an essential factor here. For example, if a bhikkhu only intends to sweep a path but accidentally kills ants in the process, there is no offence because it is not deliberate. However, ordering an animal to be killed (and it is) is an offence. (Also, if he suspects that that animal was killed to provide him with food, it is an offence to eat it. See Meat-eating.)

Destroying Vegetation

◇ The common belief at the time of the Buddha was that plants (and even soil) were 'one-facultied life.' Today we have ecologically 'green' beliefs that are often equivalent — at least they seem to lead to much the same attitudes.[41] (In Thailand, forest monks are well known as the best protectors of the jungle.)

The eleventh Confession offence concerns destroying plant life. It originated because a bhikkhu harmed 'one-facultied life' by cutting down trees. He continued to cut down a tree even when the tree-deva[42] asked him to stop, so she went and complained to the Buddha. This led to lay criticism of such behavior and a rule was set down:

"Intentionally damaging or destroying a living plant is [an offence of Confession.]"(Summary Paac. 11; See BMC p.294)

Therefore destroying a living plant — for instance, felling a tree, uprooting a flower, burning grass — is a Confession offence; as is picking fruit from a tree, a flower from a bush, etc. It is an offence of wrong-doing (dukka.ta) to damage or destroy fertile seeds or pips, or viable seedlings. (See Kappiya).

◇ Bhikkhus who live in tropical forest monasteries constantly have to protect both the jungle and themselves. When paths are overgrown, snakes and other dangerous 'creepy-crawlies' can be trodden on — and bite back! There also may be a need for firebreaks. One way that forest monks cope with this is a daily routine of sweeping the paths. However they are not allowed to dig or clear the land.

The tenth Confession offence arose when bhikkhus dug the ground and got others to dig, and the local people criticized them because they considered the earth to be 'one-facultied life.' The rule is phrased like this:

"Should any bhikkhu dig soil or have it dug, it is [an offence of Confession.]" (Paac. 10; BMC p.292)

Digging, breaking the surface of the earth, lighting a fire on it, pounding a stake into it are all disallowed. (If such 'earth' is more gravel or sand than 'soil' — and has no living creatures in it — it may then be dug.)

◇ It is, however, allowable for monks to hint to laypeople or novices about what needs doing as long as the words or gestures fall short of a command. When bhikkhus need paths to be cleared, necessary work done on the ground, firebreaks made, etc., any lay attendant wanting to help should listen out for hints and indications: 'A post hole dug over there would be useful'; 'make this ground allowable,' etc. What is needed can then be clarified.

◇ One practical and long term effect of these rules is that they have steered bhikkhus away from involvement in agriculture and land ownership. Such a development would also have isolated bhikkhus from the lay community because they would no longer have

needed to depend on alms food.

(II) Relationships

Bhikkhus cannot live in complete isolation from lay people, for the mutual support relationship is intrinsic to their way of life. However, it should never become an intimate relationship for this goes against the whole purpose of leaving the 'family life' with its endless 'enclosed' complications.[43]

The 'Holy Life' or Brahmachariya is one that checks the display of any form of sexual desire through the actions and speech of the bhikkhu. (In fact restraint from gross sexual misconduct is already part of the Five Precepts [see End Note 4]. The Eight and Ten Precepts immediately refine this and then the Vinaya manages it with even greater subtlety.) One's Dhamma life can then advance towards the ending of all desire through mind development and meditation. The most potent object for such sexual desire, that which the mind is most tenaciously grasping after, is usually associated with the opposite sex, so many rules involve this relationship.[44]

Sexual Intercourse

◊ The first offence of all the 227 listed rules of the Paa.timokkha concerns a bhikkhu engaging in sexual intercourse. It remains a hot issue, perhaps even more so today, going by the number of sexual scandals that rock the Buddhist religious world in both the East and the West. As Venerable Thiradhammo writes:

"While some of the guidelines may seem somewhat rigid or prudish, it is important to reflect upon the volatility and durability of rumour, even if untrue. The incessant sex-scandals in religious circles may provide a sufficient incentive to encourage the greatest measure of prevention and discretion." (HS ch.13)

The rule was originally laid down because of Venerable Sudinna. He was the son of a rich merchant, who left home to become a bhikkhu only after great opposition from his family. He went away to practice Dhamma and when he came back to visit sometime later, his parents were overjoyed to see him and plotted to lure him back into the lay life again. They invited him for a meal and then laid out their wealth in front of him, piled up in two huge heaps of gold, while the wife he had left behind dressed herself in her most irresistibly alluring way. Venerable Sudinna remained unmoved by all of this. After telling them to throw the gold away in the river, he called his former wife, "Sister." Nevertheless, when his elderly mother pleaded with him at least to give them an heir, he foolishly gave in and had sexual intercourse with his former wife.

This First Defeater Offence is summarized:

"A bhikkhu who engages in any form of sexual intercourse is Defeated." (Paar. 1; See BMC p.45)

Every form and variety of sexual intercourse with sexual penetration — whether genital, oral or anal, whether with woman, man or animal — is forbidden. The penalty is the heaviest one of Paaraajika or Defeat.

Intimacy — Touching

◇ The modern West has stories of sexual harassment, so the ways that the Buddha dealt with such matters should not seem so very strange.

If a bhikkhu touches a woman in a sexual way, he commits a very serious offence requiring formal meetings of the Community and probation (Sa"nghaadisesa). The scrupulous bhikkhu wants to remain above suspicion so, if he can, he will avoid all physical contact. (Hence his attitude to shaking hands. This also explains why in Thailand a receiving cloth is used to receive offerings from women. (See EN 85)

The rule was first set down by the Buddha after a brahman and his wife had gone to inspect Ven. Udaayin's fine dwelling. As Ven. Udaayin was showing them around, he came up behind the lady and "rubbed up against her limb by limb." After they had left, the husband praised Ven. Udaayin but the wife was critical and explained what had happened. The brahman then complained, "Isn't it even possible to take one's wife to a monastery without her being molested?" This rule was then set down:

"Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community." (Sa"ngh. 2; BMC p.100)

To be at fault, the bhikkhu must usually do some action to bring contact with a woman while lust overcomes his mind.[45] If he accidentally stumbles and bumps into a woman or vice-versa, or if he is accosted by a woman, as long as there is no intention to come into lustful contact there is no offence. However, the average bhikkhu's mind tends to be so quick and unruly — he is, after all, still in training and therefore unenlightened — that he may prefer to be super-cautious about such situations.

If a bhikkhu touches his mother out of affection, then this is still an offence but the lesser one of wrong-doing (dukka.ta). [46] While gratitude to parents was strongly emphasized by the Buddha, the bhikkhu having left the home-life and his family should not cling to worldly relationships. The only true way for him to fulfill his filial obligations is by gaining insight into Dhamma and then teaching his parents.

If a bhikkhu is acting with lustful intentions, he incurs a grave (thullaccaaya) offence for making bodily contact with a pa.n.daka ('sex- aberrant') and an offence of wrong-doing for contact with a male. (See BMC p.103)

◇ The previous rules dealt with the bhikkhu's physical actions, the next two rules are offences — again of the very serious category — that concern his wrong speech towards women.

Flirting

This rule came into being when many women visitors came together to look over Ven.

Udaayin's dwelling. He spoke to them in a lewd, flirtatious way so that some of them said, "It is improper. Even from our husbands we wouldn't like to hear this sort of thing." Therefore, the Buddha laid down this rule:

"Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community." (Sa"ngh. 3; BMC p.110)

Positioning

◇ The following rule is very relevant today when some misguidedly believe that submitting to sex with spiritual teachers can help in their spiritual development.

Again, it was originally a lustful Ven. Udaayin who was the cause of this offence. This time, he suggested to a beautiful and devout woman follower that she make a 'special offering' to him, that of sexual intercourse. The Buddha then set forth this rule:

"Telling a woman that she would benefit from having sexual intercourse with oneself is [an offence requiring initial and subsequent meetings of the Community.]" (Summary[47] Sa"ngh. 4; BMC p.117)

Matchmaking

◇ The major issue today seems more to center around divorce and the breakdown of marriage rather than arranging marriages. However one should note how these affairs can involve the bhikkhu and how he should guard against becoming too drawn in. (It is also noteworthy that this is considered one of the most serious offences.)

Ven. Udaayin caused this rule to be set down because he involved himself in arranging many marriages and liaisons. When some of these failed, they blamed him for the failure. The offence is summarized:

"Should any bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage — even if only for a momentary liaison — it entails initial and subsequent meetings of the Community." (Sa"ngh. 5; BMC p.117)

A bhikkhu should not officiate at weddings,[48] except perhaps to chant a blessing afterwards and encourage the newly married couple to lead virtuous and faithful lives together based in generosity, virtue and meditation. He also has to be circumspect when counselling couples. (There is no offence in reconciling a married but estranged couple as long as they are not yet divorced.)

Alone with a Woman

◇ A bhikkhu not only has to be impeccable but also must be seen to be so. He sets an example for everyone and therefore must be beyond reproach. Any doubtful situations have to be clarified, which is how the next rules came about. Some knowledge of these rules may also help to explain the sometimes seemingly antisocial attitude of some bhikkhus. (When bhikkhus are reluctant to enter into too private a conversation, it may reflect the unsuitability of the time and place for such a meeting.)

There are two aspects to these particular rules: physical closeness and private conversation (see below Talking Privately). If a woman sees a monk who is sitting alone and she wants to sit close to him, or she wants to have a one-to-one conversation with him, the following rules have to be taken into account.

First, the rules dealing with intimate proximity:

The Two Aniyata, Indefinite or Undetermined Cases, were formulated after Ven. Udaayin went to visit a recently married young woman. He sat privately with her, in a secluded place, just the two of them, talking about worldly affairs. The respected female lay-follower, Visaakhaa, saw them sitting there and said to Ven. Udaayin, "This is improper, Ven. Sir, and unsuitable, that the master should sit in private like this. Although, Ven. Sir, the master may have no desire for sexual intercourse, there are unbelieving people who are difficult to convince."

The Buddha therefore set this down:

"Should any bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to the sexual act), so that a female lay follower whose word can be trusted, [49] having seen (them), might describe it as constituting any of the three cases — involving either Defeat, [Community Meetings], or [Confession] — then the bhikkhu, acknowledging having sat (there), may be dealt with for any of the three cases... or he may be dealt with for whichever case the female lay follower described. This case is undetermined."(Aniyata 1; BMC p.157)

The Second Indefinite Offence is similar to the first, except that the place is less secluded and therefore not suitable for sexual intercourse although it could still be grounds for the other sexual offences, such as "addressing a woman with lewd words."

◇ When a bhikkhu intentionally sits alone with a woman in a secluded or private place (as in the above two rules) it can lead on to more intimate behavior or at least to misunderstandings from unexpected onlookers. To preclude such problems a bhikkhu needs a companion or 'chaperone'. [50]

A 'secluded place' is where a monk and women can sit (or lie down) on a seat together in a place that is hidden from view and out of earshot, for example, a private room or behind a wall or hedge. In such circumstances, a man or boy old enough to understand what is inappropriate conduct must be also present as chaperone. Therefore, if a woman — or women, for according to this particular rule (Aniyata 1) it does not matter how many there are — sees a bhikkhu sitting alone in such a very secluded place, she should remember about this rule and not go and sit with him but await a more suitable time or find a male to act as chaperone.

A less secluded but still 'private place' (Aniyata 2) would be, for example, a bench in a deserted park or a glassed-in porch or any other place that is private but not secluded

enough for sexual intercourse. (BMC p.389) In this case, the Commentary allows the chaperone to be either male or female but they must be someone who knows 'what is and what is not lewd' and they must be 'within sight.' However if the monk and woman talk together the chaperone must be male because of the relevant rule about that. (See Talking Privately below.)

◇ The following 'Confession Rules' connect with the above 'Indefinite Rules.' (See explanations above for definitions of a 'secluded' and a 'private place'.)

The forty-fourth Confession Offence originated when the husband of a woman denounced Ven. Upananda for sitting alone in a 'secluded place' with his wife. The ruling:

"Sitting or lying down with a woman or women in a private, secluded place with no other man present is [an offence of Confession.]"(Summarized Paac. 44; BMC p.385)

The next Confession Offence follows on with Ven. Upananda, this time, being caught sitting alone with the man's wife in a 'private place.' This time the ruling is:

"Should any bhikkhu sit in private, alone with a woman,[51] it is [an offence of Confession.]"(Paac. 45; BMC p.389)

Therefore as with the Indefinite Offences above there needs to be a chaperone present.

Talking Privately

◇ The previous rules dealt with physical proximity whereas this next rule concerns a bhikkhu and woman talking alone. It might appear strange that a rule should completely forbid confidential interviews with a bhikkhu alone. Yet if one reflects on how things have regularly gone wrong with such private spiritual counselling, it is easier to see that being safe is better than sorry — for the sake of everyone involved. Even if their conduct is completely pure, it still may lead to rumour and criticism.[52]

The seventh Confession offence arose when Ven. Udaayin went to visit lay supporters. He sat close to the mother of the family at the front door, teaching her Dhamma in a quiet, confidential manner, and then approached the daughter-in-law who was by the side door and spoke to her in the same way. Both women mistakenly thought that he was flirting with the other, and criticized him, saying that Dhamma should be given in a clear and open way. As a result the Buddha eventually laid down that:

"Teaching more than six sentences [vaacaa] of Dhamma to a woman, except in response to a question, is [an offence of Confession] unless a knowledgeable man is present." (Summarized Paac. 7; BMC p.285)

There are different interpretations as to exactly what is meant by 'six sentences,' for the Paali word vaacaa can mean 'word,' 'saying' or 'speech.'[53] Even if there are many women, but no other man, it is still considered an offence.

◇ One can see from the origin of this rule that the point (again) is not that women cannot

be taught Dhamma but that it should be done in a way that is completely open and above misinterpretation.

Staying Together

◊ The next rule deals with the proximity of bhikkhus and women at night. There are different interpretations of this rule and as it is a frequently asked question extra translations with some discussion will be included.

This rule originally arose when Ven. Anuruddha — one of the most highly accomplished disciples of the Buddha — was traveling and asked the woman who owned a travelers' rest house if he could stay the night. She readily agreed and when more travelers arrived and Ven. Anuruddha let them share the room, she invited him to come and sleep inside instead. She had, however, become infatuated with him and tried to seduce him. When she saw that Ven. Anuruddha was completely unmoved, she came to her senses and asked his forgiveness. Ven. Anuruddha then gave her a Dhamma talk which so delighted her that she took refuge in the Triple Gem.

Here are several translations:[54]

"If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with a woman, even for one night, it is [an offence of Confession.]" (Paac. 6; Nv p.14)

"A monk who lies down with a female in the same building under the same roof and within walls, which are complete or almost complete, commits [a Confession Offence.]" (Paac. 6; BBC p.120)

"Lying down at the same time in the same lodging with a woman is [an offence of Confession.]" (Paac. 6; BMC p.280)

There are complications concerning how this rule should be applied to modern conditions, for example:

"Houses in tropical climates are often constructed without the system of doors and rooms found in colder climates, hence the importance of this rule. Bhikkhus obliged to stay in a Western-type house with lockable rooms in places where no [monastery] exists, as must sometimes happen during Dhammaduta [Spreading-Dhamma] work, will hardly be included here." (Paat. 1966 Ed.; p106)

"The Commentary (Samantapaasaadika) further explains that when there are many rooms in a single building — such as in a block of flats or apartments — the 'same sleeping place' is only those rooms which have a common 'entrance' (upacaara). It continues by explaining that an 'entrance' is where one washes one's feet before entering a set of rooms. Now each flat/apartment usually has a doormat on which one wipes one's feet before entering the flat/apartment and therefore, following the

Commentary, the doormat marks the 'entrance' (upacaara) of a single 'same-sleeping-place.' In other words, separate flats/apartments become separate sleeping places for the purposes of this rule."(AB)[55]

So there are different interpretations as to exactly what is meant by 'same place.' For example, does a locked door make a room a separate place? The Commentary suggests that if a building is divided into units that are not connected and each has a separate entrance, then each unit counts as a 'place.' Therefore apartment blocks would be allowable. And hospitals?

In the West, where there are few monasteries, visiting bhikkhus have to decide how to follow these rules. It is not just a question of being strict but also about how it looks to lay people. Will they be suspicious about a bhikkhu staying too close to women? How will they feel if he stays in an expensive hotel room? A good standard is probably:

"...since the Canon gives no clear guidance on this point, the wise policy for an individual bhikkhu is to follow the views of the Community to which he belongs." (BMC p.274)

Traveling Together

The next point to deal with is that of a bhikkhu traveling with a woman. This is also a very practical question and is often asked about.

In the Buddha's time, a bhikkhu was about to set out on a journey when he met a woman who has just quarreled with her husband. She asked where he was going and if she could accompany him. He agreed. The husband then appeared, searching for his wife. He heard that she had gone off with a monk and assumed that they were lovers, so when he caught up with the pair he thrashed the bhikkhu before explanations could be made. When the husband realized his mistake, he apologized to the bhikkhu. Therefore this rule was set down:

"Traveling by arrangement with a woman from one village to another is [an offence of Confession.]" (Summarised Paac. 67; BMC p.434)

◇ Modern practice differs according to the Community so lay women should bear this rule in mind when arranging transport for bhikkhus,[56] or going to the same place as them. Reluctance by a bhikkhu to arrange such journeys might also be explained by this rule.

"...it seems reasonable, as there is some uncertainty [as to whether it applies to more than just one monk and one woman,] to be more lenient allowing a journey with one or more women as long as there is at least one male accompanying the monk and the journey is not long. For example, a woman driving two monks in her car to an invitation in the next village seems no more reprehensible than two monks sitting down talking Dhamma to the women, but two women driving across Australia with two monks could be a cause for concern." (AB)

(III) Possessions and Offerings

The term 'bhikkhu' is defined as 'almsman,' or 'mendicant.' He is one who depends on others for his material needs. This relationship of 'right livelihood' incurs responsibilities: the bhikkhu must receive and use offerings in the right way, whereas the lay devotee should make material offerings in the right way and receive Dhamma teachings in the right way. (See also Wrong Livelihood.) The lay person gives material support, which the bhikkhu properly receives and uses in his Dhamma-practice so he can eventually reciprocate with the 'highest of gifts' — Dhamma.

The proper needs of a bhikkhu and how they are supplied is extensively covered in the Vinaya Rule. If all bhikkhus were enlightened, we obviously would need few guidelines. However, most monks are still in the process of learning how to completely to eradicate greed, anger and delusion, so 'possessions' misused can easily lead to unskillful states of mind.

The Four Requisites: What Does a Bhikkhu Need?

The Buddha said that there were four necessities of life — clothing, food, lodging and medicine — and that they have to be treated properly:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body that cause shame.

"Properly considering almsfood, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort.

"Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen and for the maximum freedom from disease."
[OP pp.46-47; (Pali: M. I, 10; A. III, 387)]

Clothing, food, shelter and medicine are necessary whether one is a lay person or a bhikkhu. The bhikkhu, however, should take a completely balanced stance towards these fundamentals. Advertising and the latest fashion should not draw him, for he should be solely concerned with simplicity and lack of attachment towards things.[57] It seems that the original requisites were 'basics' that wandering bhikkhus could conveniently carry around, for example, an alms bowl, three robes, a sitting cloth, a needle-case, and a waist band. However, extra allowances were gradually given as the need arose, for instance, a water filter, a razor and its sheath, the stone and strop for sharpening it and then articles such as an umbrella and sandals. Later the

commentaries allowed other similar items.

Does a Bhikkhu Beg?

The Buddha made it clear that bhikkhus should avoid begging if possible. (In times of great need a bhikkhu is allowed to ask for his basic requisites, for example, if his robes are stolen he may ask any lay person for one replacement robe.) He gave this story about 'begging':

A bhikkhu came to the Lord Buddha and complained about a great flock of noisy birds that came to roost at night in the forest surrounding his abode. The Buddha suggested that if he wanted them to go away he should go, many times throughout the night, and beg a feather from each bird. The birds, thinking, 'that monk wants a feather, and another, and another...', left the forest and never returned. The Buddha then explained that begging and hinting were unpleasant even to common animals, how much more so to human beings.

A bhikkhu who is constantly begging for things displays his greedy state of mind. No one likes to see this, and lay supporters may start by criticizing him and then turn to blaming his Community or even the Buddha's Teaching. The Buddha, therefore, set down many rules to guide the bhikkhus about what is proper conduct.

How to Help a Bhikkhu — Invitation

Normally a bhikkhu will not ask for things. Instead, he will wait for something to be offered. This is exemplified in the alms round where the bhikkhu makes no request, does not even look at people, although he may quietly wait to see if an offering is to be made before moving on. One way that lay people enable a bhikkhu to ask them for help is by making an invitation or pavaara.naa. [58]

The Buddha allowed a bhikkhu to accept pavaara.naa or 'invitation.' Such an invitation is made when lay people decide to commit themselves to supplying medicines if a particular bhikkhu should ever become ill, or it can be a broader offer of help. (Although a sick monk is allowed to ask anyone for medicine, asking somebody who has already invited him with a pavaara.naa invitation is obviously preferable.) Therefore if lay people meet a bhikkhu who seems worthy of help and support, they may make such an invitation. Quite a number of the rules[59] deal with what and how much may be asked for when a donor makes this formal invitation.

An invitation can therefore be quite specific about what is being offered and how long that invitation will last. (Obviously, if circumstances change or the request is unreasonable, the donor has no obligations — and a conscientious bhikkhu is always sensitive about this.)

A clear invitation[60] will also help prevent misunderstandings. For instance, the bhikkhu will know exactly what has been offered and so will not ask for more than that; and the lay person will not be overwhelmed by extravagant requests.

The original circumstances of the forty-seventh Confession Offence were as follows:

A lay supporter possessed much 'medicinal ghee' so he invited the monks to make use of it during the following four months. Much of the medicine was still left, so he extended his invitation for another four months and then extended it for life. The Buddha allowed this. However, that same lay donor had once criticized the 'group-of-six' monks because of their previous improper conduct so they decided to take their revenge by asking him for an impossibly large amount of medicine (ghee) and then criticized him when he could not immediately produce what he had promised. This rule was set down:

"A bhikkhu who is not ill may accept (make use of) a four- month invitation [pavaara.naa] to ask for requisites. If he should accept (make use of) it for longer than that — unless the invitation is renewed or is permanent — it is [an offence of Confession.]" (Paac. 47; BMC p.393)

When the invitation is more vague — for example, a lay person may just say, "If you need anything, Bhante, let me know" — the bhikkhu should not exceed the spirit of the invitation. In fact some communities consider that an invitation in which the lay person does not mention any time limit is valid only for four months and that taking up the invitation beyond that time is an offence.

A bhikkhu is always allowed to ask for requisites from his relatives without having formal invitation first. (Whether they actually supply anything is, of course, up to them.) 'Relatives' are considered to be those with whom the bhikkhu has common ancestors back through seven generations, on both the mother's and father's side. Here 'in-laws' are not counted as relatives.

"Thus all descendants of one's great-great-great-great-great- great-great-grandfather are counted as one's relatives... [although] a bhikkhu at present would be well-advised to regard as his relatives only those blood-relations with whom ties of kinship are actually felt." (BMC p.183)

What does a Bhikkhu Possess?

The ideal possessions of the bhikkhu are just his basic requisites: three main robes (described in the following section); alms bowl; waistband; needle and thread; razor and water filter.

The alms bowl can be made from clay or iron but must be properly fired to harden it (if clay) and rustproof it (if iron). Three bowl-sizes are mentioned: small, medium and large. [61] There are also several rules about begging for a new bowl before one's old one is worn out, which entails forfeiture of the wrongly acquired bowl. (Nis. Paac. 22; 23)

The waistband became necessary when a monk's 'skirt-robe' fell down while he was in a village. The needle and thread are needed for patching and repairing the robes — and many teachers instruct that it is a wrong-doing for a monk not to repair them the same day.[62] While the razor became necessary when:

"At one time, bhikkhus' hair was long. The Buddha asked the bhikkhus:""Bhikkhus, are the bhikkhus able to cut one another's hair?"When they answered in the affirmative, he allowed a razor, whetstone, razor-case, felt wrapping and barbers' equipment..."Lay people criticized the group of six bhikkhus for wearing long hair. The Buddha made this a Wrong-doing, allowing only two finger-breadths in length or two months growth, whichever came first... Hair and beards should not be styled, combed or smoothed, or gray hairs plucked out — all considered to be 'like pleasure-enjoying householders.'"(HS ch.12)

The water filter is needed to avoid killing small creatures in drinking water. (See also Killing.)

However, most bhikkhus will have more than this — ranging from everyday items like soap and toothpaste, candles and matches, pen and books, a watch or clock, a flashlight or torch, to more sophisticated things appropriate to their environment. The principle is that such things should not be luxurious or expensive.[63] Anything that is given to him (that is allowable) is his to keep, and he is allowed to give his things away if it is done in the right way and does not cause the donor's faith to decline.[64]

Disposal or appropriation of anything owned by the Community, or belonging to the monastery, is strictly controlled and is covered by the rules that follow in the next section.

After a bhikkhu dies, his possessions will normally revert to the Sangha:

"Articles belonging to bhikkhus and novices who have died have the Sangha [Community] as owner, that is they are the inheritance of the Sangha." (EV,II,p.151)
Wrongly Receiving Gifts

When a bhikkhu receives a general (i.e., non-personal) gift, there are two rules to guard against his misdirecting it. (When a bhikkhu actually steals something it is an offence of Defeat. See Stealing.)

The first of these rules arose when a guild was preparing to make an offering of a meal and some cloth to the whole Community whereupon the 'group-of-six' bhikkhus arrived and pressured the donors into giving the cloth to them instead:

"Should any bhikkhu knowingly divert to himself gains that had been intended for a Community, it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 30; BMC p.256)

"'Gains' here refers to robes, alms food, abodes and medicines... and other allowable things. [They are] gifts dedicated as offerings to the Sangha but not yet offered. A bhikkhu diverts such gifts to himself by asking directly for them or by roundabout speech so that the donor will give them to him."(Nis. Paac. 30; Paat. 1969 Ed.; p159)

In the above rule the wrongly obtained 'gift' must be forfeited to another bhikkhu(s).

(However, money is a special case. See Valuables and Money.) The following rule complements the one above but is an offence of Confession:

"Persuading a donor to give to another individual a gift that he or she had planned to give to a Community — when one knows that it was intended for the Community — is [an offence of Confession.]"(Paac. 82; BMC p.461)

What can be Offered?

As has been mentioned above, the Buddha said that there were four necessities for life — Clothing, Food or 'edibles,' Shelter or lodging and Medicine — so we will use those divisions in the following sections.

◇ There is also a Sutta where it is mentioned that bhikkhus do not accept gifts of gardens, paddy-fields and other sorts of land, or draught animals, and other sorts of animals, etc. (EV,II, p.150)

Clothing: The Robe

The basic clothing that the Buddha originally suggested for a bhikkhu was made from discarded cloth ('rags') sewn together and dyed.[65] After sewing the pieces together, they were just large rectangular pieces of cloth worn wraparound style. In the beginning, [66] it seems that there were two robes: a sarong skirt-like robe (antaravaasaka) tied with a belt, and a robe to cover the upper part of the body (uttaraasa"nga). When the cold weather required more protection, the Buddha allowed a third robe, which was a double-thickness outer robe (sa"nghaa.ti).

Some rules limit the size of robes because cloth in India in those days was expensive due to the simple methods of spinning and weaving. Also, so that the robe would not be worth stealing, the cloth always had to be cut into panels that were then sewn together based on the design of paddy fields seen from a mountain:[67]

[sketch of the panels of a robe]

After having received an offering of white cloth and having properly cut and sewn the panels together, the bhikkhu must dye it to produce the 'yellow robe.' Traditionally, vegetable dyes were used in this process. Different plants and woods when boiled up will produce slightly different shades of dye color — the Paali text calls the standard color kaasaaya or kaasaava, translated as 'dun-colored dye-water'[68] — so there is some variety. When bhikkhus from different communities come together, their different shades of 'yellow'-dyed robes makes this very noticeable. (The destruction of the South East Asian forests has led to chemical dyes being used more frequently, so that cloth offered nowadays is often pre-dyed and brighter in color.)

Slightly varied styles of wearing the traditional set of three robes have developed over the years in different countries.[69] But basically, the rectangular shaped robe is put around the body and the two vertical edges are folded or rolled together. Then either it is tucked in and secured with a belt (for the skirt-robe) or, for the larger outer robes, the edge is 'thrown' or flicked over the left shoulder and pinched under the left arm so that it

will not slip off. There are various techniques for this. (It needs some practice!)

In the Lord Buddha's time, it was a sign of respect to bare one's right shoulder. Therefore when in the monastery the bhikkhu will normally wear his outer robe with the right shoulder visible. On leaving the monastery for inhabited areas he must cover both shoulders.[70]

In addition to this required set of the 'triple robe,' which every bhikkhu must have and look after, there are extra cloths that can be used occasionally.[71]

The Robe Offering Time

The month following the three months of the Rains Retreat — sometime in the October-November period — is the traditional Ka.thina time for renewing bhikkhus' robes.[72] In ancient times, this was when bhikkhus would help one another in hand-sewing cloth into new robes — using the special wooden ka.thina frame.

This is the time when lay supporters often make a special offering of cloth and other requisites to all the monks at a particular monastery. A sewing machine is normally used but all the monks still try to help in the marking out, cutting, sewing, or dying process. The cloth has to be offered, sewn and dyed, so that it is a finished robe and ready to wear within the same day. (Often the robe nowadays is already sewn and pre-dyed.) If this procedure is carried through correctly, the bhikkhus are then entitled to special allowances for the next few months.

The Ka.thina Ceremony is optional (unlike some other observances that are mandatory) and requires a quorum of five (eligible) bhikkhus. It has, however, generally become an important festival and almsgiving occasion.

Alms Food

◊ As has been mentioned above, the Buddha said that there were four necessities of life: clothing, food, shelter and medicine.

The Buddha suggested[73] that the basic source of food for bhikkhus was that received on the morning alms round (pi.n.dapaata). This daily dependence on alms food reminds both the bhikkhus and the lay devotees of their interdependence and prevents the bhikkhu from becoming too isolated from the lay community. He 'meets' them every day and eats the food that they share with him. Several important rules are concerned with this as well as a major section of the Sekhiya Training rules. (See below; see also story about Ven. Assaji.)

An alms round is not considered begging, for the bhikkhu does not solicit anything but is ready mindfully to receive any alms that lay people may wish to give. Although alms food may sometimes be meager, the bhikkhu is always expected to be grateful for whatever he is given.[74] It is surprising how particular we can be about what food we like to eat; and what complications that can cause. This is reflected in the way rules concerning

'edibles' are arranged, which may seem very complex especially when the bhikkhu's life is supposed to be so simple. It should be borne in mind that the rules often deal with extraordinary circumstances and try to prevent them from becoming the norm.

Begging for Food

When the 'group-of-six' monks in the Buddha's time solicited 'special foods' and ate them themselves, the lay people criticized this saying, "Who isn't fond of good food and sweets?" The Buddha therefore laid down this rule:

"There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, fresh milk, and curds. Should any bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is [an offence of Confession.]" (Paac. 39; BMC p.367)

"There are sumptuous foods, namely foods mixed with ghee, butter, oil, honey, molasses, fish, meat, milk and curd; and a monk who, though not sick, asks for such sumptuous foods for himself and eats them commits [an offence of Confession.]" (Paac. 39; BMC p.127)

The ancient commentators suggest that these 'finer foods' are actually made when one mixes rice, for example, with butter or fish, etc.

An exception is made for a monk who is ill, and a bhikkhu can ask for special food for the sake of a fellow monk who is sick. (He is always allowed to ask a relative or someone who has offered a Pavaara.naa Invitation.

Receiving and Eating Food

A whole section[75] of the seventy-five Sekhiya Training guidelines is concerned with how a bhikkhu receives and eats his alms food. Although 'table manners' may differ from country to country, and from age to age, these Sekhiya rules still largely conform to what is considered good manners:

"I will receive alms food appreciatively." [76] (Sekhiya 27)

"When receiving alms food, I will focus my attention on the bowl." (Sekhiya 28)

◇ This explains why the bhikkhu may not look at the donor when accepting food — he is concentrating on properly receiving it.

"I will receive/eat (bean-)curries in the right proportion to the rice." (Sekhiya 29/34)
It is suggested that this was laid down so that bhikkhus on alms round would not pass by people offering plain rice in favor of better quality food. (See EV,I,p.211)

"I will receive alms food only until it reaches the rim of the bowl." (Sekhiya 30)

◇ However, on festival or special occasions the bhikkhu's bowl may be emptied so that

everyone who wants to join in offering has the opportunity.[77]

"I will eat alms food attentively." (Sekhiya 31)"When eating alms food, I will look only into the bowl." (Sekhiya 32)

◊ This is also why the bhikkhu should not be expected to talk while he is eating, for this will distract his attention.

"I will not cover up curries or other food with rice out of a desire to get more." (Sekhiya 36)

If donors think that the monk has only plain rice in his bowl, they may give him some 'better' food.

"When I am not sick, I will not ask for curries or rice for my own benefit." (Sekhiya 37)
Other Sekhiya rules seem aimed at bhikkhus eating from their bowl using their fingers in the traditional way of India:[78]

"I will not make up an overlarge mouthful of food; nor open my mouth until the portion of food has been brought to it; nor put my fingers into my mouth; nor speak with my mouth full.

"I will not eat: stuffing out my cheeks; shaking my hand about; scattering grains of rice about; putting out my tongue; making a champing sound; (or drink) making a sucking sound; licking my hands; scraping the bowl; licking my lips. I will not take hold of a vessel of water with my hand soiled with food." (Sekhiya Section; see End Note 75.)

Meal Time

In the West the first meal of the day is 'break-fast.' For the bhikkhu this is literally true, for he will not have taken any food since the previous morning. Food intake is limited to the hours between dawn and noon. The practice of not eating in the afternoon is a very old tradition mentioned in the earliest Suttas.[79] It is also included in the Ten Precepts of the novice (saama.nera) and dasasiila mata nun; and the Eight Precepts of the lay devotee [see End Note 4].

'Food' here refers to things like cooked grains; sweets made from flour, beans, etc.; fish; meat; fresh milk and sour milk;... fruits, tubers and all 'main course' foods. (See EV,II, pp.131-133)

When these staple foods go beyond their time limit (i.e., after noon) a bhikkhu will incur an offence if he consumes them. The original story shows the complications that can arise from leaving the monastery at the wrong time:

The 'group-of-seventeen' bhikkhus — another set of frequent misdoers — went out one afternoon to enjoy themselves at a festival outside the city. When lay people saw them they gave them a meal and food to take back to the monastery. The Buddha therefore laid down this rule:

"Should any bhikkhu chew or consume staple or non- staple food at the wrong time, it is [an offence of Confession.]" (Paac. 37; BMC p.362)

◊ This 'wrong time' is defined to be from noon until dawn the following day.[80] A bhikkhu is still at fault even if he genuinely miscalculates the time or mistakes an item of 'food' for a 'medicine.' Therefore if donors are preparing food for a bhikkhu they should be careful that they are not late in offering it so that the meal can be finished before noon. It is also noteworthy that an ill bhikkhu has no exemption from this rule so he likewise should not take food in the afternoon.[81]

The Four Sorts of Edibles

Any nutriment that a bhikkhu puts into his mouth is classified in four groups, which specify the time limits during which he can consume or store them:

- (i) Food — Limited from Dawn to Noon (Yaavakaalika)
- (ii) Fruit juices — Limited to One Day (Yaamakaalika)
- (iii) Medicinal-tonics — Limited to Seven Days (Sattaahakaalika)
- (iv) Other Medicines — For All One's Life (Yaavajjivika)

Mixing Edibles

When different kinds of 'edibles' are mixed, their category will usually change to that with the shortest life span. For example, ginger can be used as a herbal 'lifetime' medicine for stomach ailments. However, grated-ginger that has been used for food preparation is classed as 'food' and therefore should not be kept overnight or used as a medicine. Likewise, if honey is used as a solvent or base for herbal medicines, because the honey has a seven-day limit, that lifetime (herbal) medicine becomes a seven-day medicine.

◊ This is another reason that bhikkhus may be careful about the ingredients of medicines that are offered. When offering 'medicines' the donor should try to be aware of what the bhikkhu considers allowable and what will cause him to fall into offence.

Offering 'Edibles'

We have already mentioned the bhikkhu's alms round and his dependence on receiving food from lay supporters. But how is the gift made and how is it properly received? This is accomplished in quite a formal way yet it can still be confusing to lay devotees for different monks receive an offering in slightly different ways.

The rule that explains about formally having to make an offering to bhikkhus arose when a certain bhikkhu lived in a charnel ground, wearing robes made from rags collected from there. He also subsisted on the food left for 'departed spirits' by relatives of the dead person. The lay people criticized him, wrongly suspecting he might also be feeding on human flesh so the Buddha set down this rule:[82]

"Should a bhikkhu take into his mouth an edible that has not been given — except for water and tooth-cleaning sticks — it is [an offence of Confession.]"(Paac. 40; BMC p.370)

"A monk who puts in his mouth, any nutriment, which has not been proffered to him, commits [a Confession offence.]" (Paac. 40; BBC p.127)

How to make an Offering

Present day practice regarding this rule (Paac. 40 above) varies so much because of the intricacy of interpretation. However, usually, anything^[83] that goes into the mouth — food or 'medicines' — should be properly given. That means it should be:

(a) given by means of the body, (e.g., given by hand), or by something attached to the body, (e.g., a spoon),^[84] or by throwing, (e.g., tossing a lump of sticky rice into the bowl).

(b) given so that the donor and the bhikkhu are (literally) within arms reach (1.25 metres) of each other.

(c) received by means of the body, (e.g., received in the hand) or by something attached to the body, (e.g., the monk's bowl or, in Thailand, the monk's receiving cloth).^[85]

The Commentaries then further expand the details of the correct way that food should be given:

(d) the offered food should not be so heavy that an average size man cannot lift it.

In many communities this has led to the food having to be literally lifted into the monk's hands or onto his receiving cloth. The Commentary allows it to be slid along the floor or table into the monk's hands.

(e) the donor must actually move the food (on a tray, for example) towards the bhikkhu, (i.e., the bhikkhu does not reach out for it first).

This has also been understood as meaning that the donor makes a gesture (of respect) when making the offering. (This has to be balanced with the Sekhiya Training rule where it is the monk who should "be appreciative and attentive when receiving food.") However, in the West, this gesture of respect may be taken according to local custom. (See BMC p.375)

In some monasteries food is not considered properly given if the lay person wears shoes or sandals when offering to a barefooted bhikkhu. Also, in some communities, when properly offered food is touched again or moved by lay people, even accidentally, it has to be re-offered.

◇ The major point to remember is that in offering food (or anything edible) to a monk there is a formal way of doing so — otherwise the bhikkhu may not be able to eat it. Once one gets used to this interaction with the monk, it becomes quite a meaningful

gesture.

Storing Food

After formally receiving food, a bhikkhu is not allowed to store it away for another day. This is another rule that supports the mendicant ideal and the interdependence of monk and lay person, and stops the bhikkhu from becoming attached to his favorite tastes.

The case originally arose when a monk coming back from alms round would eat some food and then dry any remaining rice in the sun to store for the next days' meals. In this way he did not have to go on an alms round every day. It can be summarized:

"Eating food that a bhikkhu — oneself or another — formally received on a previous day is [an offence of Confession.]" (Paac. 38; BMC p.367)

After the daily meal — often the monks of the community will gather to share this — all that day's excess food may be distributed among whoever is present so that nothing is wasted or left over.[86]

Lay people themselves are also allowed to deposit food in the properly approved storeroom so that it can be offered to the monks on another day. If the lay people store it there, the monks will not be counted as having formally received it. (So the formal act of offering also serves the purpose of determining whether food can be stored or not.)

Meal Invitations

It is traditional for lay devotees on special occasions to invite bhikkhus to go and have a meal at their house. This is normally a very straightforward matter and the bhikkhu(s) will explain if they are able to go on that particular day. To show some aspects from the Buddha's time, there are these rules:

◇ The origin of this first rule displays the care that a bhikkhu should take when accepting such an invitation.

A poor workman was inspired to invite the Buddha and all the bhikkhus of the town for a meal, and he insisted they still come even when the Buddha cautioned him about the large number of monks involved. Some bhikkhus assumed that he would not be able to afford very much food so they first went on an alms round and ate beforehand.

Therefore when they came to go for the poor man's meal they could not eat very much — even though there was in fact plenty of food because other people had helped to support the poor workman's faith by sending round donations of food. The poor workman became upset saying, "How can you eat elsewhere... am I not competent to give sufficient?"

The rule is summarized:

"Eating a meal[87] before going to another meal to which one was invited, or accepting an invitation to one meal and eating elsewhere instead, is [an offence of Confession]

except when one is ill or at the time of giving cloth or making robes." (Paac. 33; BMC p.352)

◇ Should a bhikkhu seem somewhat reluctant to accept your invitation, be aware that he may not be able to change his acceptance of a previous invitation. There is, however, an allowance for the bhikkhu to 'share' or transfer his invitation to another bhikkhu or novice so that he can accept a new one. Even so, it is considered good manners first to contact the original donors about this.

Another, rather obscure, rule about meal invitations originated like this:

Ven. Devadatta attempted to take over the Sa"ngha and then tried to kill the Buddha. The Sa"ngha informed the local inhabitants about Ven. Devadatta's behavior so that it would not reflect on the Sa"ngha as a whole. Ven. Devadatta then found alms so difficult to obtain that he solicited alms — "having asked and asked" — (for all his group) and the lay people criticized them for such unseemly conduct.

It seems that this rather enigmatic rule may forbid bhikkhus from accepting an invitation to a 'group meal' of four or more specified monks at a donor's house when the whole local community is not invited — as would have been more normal in the Buddha's days. This would then have avoided the forming of cliques inside a community. (See BMC p.342-348)

The Buddha therefore laid down that:

"Eating a meal to which four or more individual bhikkhus have been specifically invited — except on special occasions — is [an offence of Confession.]" (Summary Paac. 32; BMC p.348)

Another interpretation of this obscure rule requires that bhikkhus

"... do not accept the invitations of those who mention the names of the foods to be offered. The inviter who understands this, makes invitation just in this way: "I invite you to receive alms-food," or, "I invite you to take breakfast... or lunch." By speaking in this way it is possible for bhikkhus to accept." (Paat. 1969 Ed.; p161)

◇ If the community lives by this second interpretation, one should be careful when inviting bhikkhus for a meal not to mention the specific food that one intends to offer.

Meat-eating

In western countries vegetarianism has recently increased in popularity and this has led to some questioning about bhikkhus and meat-eating. (In less materially developed countries the question is more about 'what, if anything, is there to eat?')

The question of monks' eating meat is an old one that was originally raised by the 'renegade monk' Ven. Devadatta. He asked the Buddha to prohibit bhikkhus from eating fish and flesh in what seems was a ploy to take over the leadership of the Sangha. (The 'stricter ascetic' tactic.) The Buddha had already made a strict rule for both bhikkhus and

lay people about not taking life (see Killing.) so He did not agree to Ven. Devadatta's new formulation.

The Buddha did allow bhikkhus to eat meat and fish[88] except under the following circumstances:

If a bhikkhu sees, hears or suspects that it has been killed for him, he may not eat it.[89] (M.I,369)

If a bhikkhu is given meat on alms round and he has no knowledge about how the animal died[90] he has to 'receive it with attentiveness.' (See the Sekhiya Trainings.) He should be grateful and recollect that the food he is given is what enables him to continue to live the bhikkhu life, and that as a mendicant he is not in a position to choose what he gets. If he later comes to know the family and they ask him about Dhamma, he will be able to explain the precept about not killing. This may cause them to reflect on their attitude to meat eating.

An individual lay person can choose whether to be a vegetarian. Problems usually arise only when vegetarians want to impose their choice on others, and as meal times are normally a family or shared affair this can create tensions and misunderstandings.

An individual bhikkhu who lives on alms food cannot make such choices. Often the donors are unknown — perhaps not even Buddhist, or just starting to find out about Dhamma — and to refuse their generosity may so offend them that they never have anything to do with Dhamma again.

Finally it comes down to the lay people who go to the market to buy food to give to the bhikkhus. If they are vegetarian themselves or like to give vegetarian food, then the bhikkhu should receive that food with 'appreciation' — especially if it means that fewer animals are being slaughtered. Nevertheless, it should not become a political issue where other people are attacked for their behavior.

Offering Fruit: Kappiya

At the time of the Buddha, some lay people complained that the monks had destroyed the 'life' in seeds. (See also about 'one-facultied life,' above.) Destroying seeds therefore became a minor (dukka.ta) offence, and the monk had to ask the lay people whether they found it 'allowable' for him to eat certain fruits.

Fruits with seeds that can germinate and roots (bulbs, tubers) that can be planted again should be made 'allowable' or kappiya for bhikkhus. An unordained person can do this by touching it with fire, by drawing a knife over it, or by marking it with a finger nail.

In some monasteries, there is a ceremony — briefly mentioned in the actual Vinaya but given in detail in the Commentaries — where the lay person offering the fruit, makes it 'allowable' for the bhikkhu to eat.[91] For example, this may be done with an orange by slightly cutting the peel when the monk says, "Kappiya.m karohi" ("Make this allowable")

and answering him with, "Kappiya.m Bhante" ("It is allowable, Ven. Sir."). If there are many oranges, and if they are all together and touching, making one fruit allowable makes them all allowable. (In other communities, if the donor offers fruit already 'damaged' (e.g., peeled or cut) it is considered already allowable.)

There is no need for this ceremony with seedless fruit, with fruit if the seeds are unripe so that they cannot regenerate, and with fruit offered already cut with all the seeds removed. Also, if the bhikkhu carefully eats certain sorts of fruits — for instance, mangoes, jackfruit, plums, peaches, prunes, etc. — without damaging the seed, stone, pit or pips, there is no offence.

Food in the Wilderness

The following rule again shows the interdependence and care which must be cultivated between bhikkhus and those who support them.

In the Buddha's time some ladies were ambushed and raped on their way to give food to bhikkhus living in a dangerous jungle area. Their family criticized the bhikkhus for not warning them of the hazards. If lay people intend to give food to a bhikkhu(s) in such a danger zone then they must announce that to the bhikkhu(s) beforehand so that the bhikkhu(s) has a chance to warn them or reduce the threat. The rule can be summarized:

"Eating an unannounced gift of staple or non-staple food, after accepting it in a dangerous wilderness abode when one is not ill is [an offence of Acknowledgement.]" (Paatidesaniya 4; BMC p.488)

Fruit juices

The above sections have dealt with food (yaavakaalika) but as has been already mentioned fruit juices are considered under a different category. (See above, The Four Sorts of Edibles.) Although bhikkhus should not eat fruit — which is food — after midday, they can drink the 'fruit juice' any time throughout the day. However, they cannot store fruit juice beyond that single day. This is called yaamakaalika and is a juice-drink made from crushed fruit, which is then carefully strained of any pulp or particles.[92] (The Vinayamukha (EV) Commentary suggests that it could not be stored beyond the next dawn because sugar mixed in with the fruit juice might lead to slight fermentation.)

When offering fruit juice it is important that it is well strained so that no pulp or fruit particles remain, for the fruit itself counts as food and so cannot be consumed in the afternoon. Some places in Thailand will strain the juice in a cloth filter seven times to make sure, but the main point is that the filter is fine enough.[93]

"Juice drinks include the freshly squeezed juice of sugar cane, lotus root, all fruits except grain, all leaves except cooked vegetables, and all flowers except the [bassia latifolia] (Mahaavagga.VI.35.6). According to the Commentary, the juice must be strained, and may be warmed by sunlight but not heated over a fire."(BMC p.339)
Some communities will not accept fruit juice made from 'large fruits':

"In discussing the Great Standards, the Commentary says that grain is a "great fruit," and thus the juice of any one of nine large fruits — palmyra fruit, coconut, jack fruit, breadfruit, bottle gourd, white gourd, musk melon, water melon, and squash — would fall under the same class as the juice of grain... From this judgment, many Communities [in Thailand] infer that the juice of any large fruit, such as pineapple or grapefruit, would also be classed as a non-staple food [and therefore could not be consumed in the afternoon.]" (BMC p.339)

Medicines or Tonics

We have dealt above with food and fruit juice. There is now the category of 'tonic-medicines' (sattaahakaalika). These can be consumed at any time but cannot be stored longer than seven days (after they are offered).

These tonic-medicines were originally regulated when Venerable Pilindavaccha's great feats of psychic power made him so famous that he received many offerings of the five 'tonics.' Even though he distributed these among other monks there was so much that the excess had to be stored away and their dwellings were overrun by rats. Visiting lay people criticized the monks for "storing up goods in abundance like a king." The Buddha therefore set down this rule:

"Keeping any of the five tonics — ghee, fresh butter, oil, honey, or sugar/molasses — for more than seven days is [an offence of Confession with Forfeiture.] (Summarized Nis. Paac. 23; BMC p.242)

◊ There are various translations and interpretations about these 'tonic- medicines' — according to different Communities and different countries. Some places consider only liquids allowable while a few communities will drink only plain water in the afternoon. Some communities will not accept re-offered tonic-medicines (after the seven days period is over), some will under certain circumstances. Therefore lay devotees need to enquire about the practice of their local Community and follow that way.[94]

Some contemporary observations:

"The five medicines — ghee, navaniita.m, oil, honey, and suga — were allowed by the Buddha to be consumed by 'sick' monks at any time of the day or night. According to the Mahaavagga, these five were 'agreed upon as medicines and, although they served as nutriment for people, were not considered as substantial food.' The degree of infirmity required before a monk is allowed to consume these [tonic-]medicines is a controversial point... It seems that feeling rundown or feeling tired after physical exertion would be sufficient cause to be able to make use of the Five Medicines."(AB)

"The main effectiveness of these medicines seems to be in their nutritional value. They do not have medicinal value as commonly understood today, for example, relieving pain or as an antiseptic. However, as nutriment they would help to maintain bodily strength and assist in recuperation while, since they are so rich, would not be a substitute for normal food." (HS ch.10)

Also, if the tonic-medicine is mixed with a tiny amount of food then it would be acceptable according to this allowance:

"...if sugar has a little flour mixed with it simply to make it firmer — as sometimes happens in sugar cubes and blocks of palm sugar — it is still classed as a tonic as it is still regarded simply as 'sugar.'" (BMC p.238-9)

If the flour is for more food-like reasons then it would be counted as food. See also Mixing Edibles above.

Lifetime Medicines

The fourth category of edibles (see The Four Sorts of Edibles) is that of Lifetime Medicines (yaavajivika). which includes what we generally think of as medicines.

The basic principle set down by the Buddha about all medicines is in this reflection:

"Properly considering medicinal requisites for curing the sick, I use them: simply to ward off any pains of illness that have arisen, and for the maximum freedom from disease."
[OP p. 47; (Paali: M. I, 10; A. III, 387)]

In the beginning, the basic (herbal) medicines allowed by the Buddha were those pickled in urine. Later, nearly all other types came to be considered allowable.[95] (See the separate allowance above for 'tonic-medicines.')

Medicines that may be consumed without time limitation are called yaavajivika. The Texts mention different sorts of herbal medicines such as: plant roots, e.g., ginger, turmeric, sweet flag, etc.; decoctions, such as of the neem or nux-vomica; tree-leaves, such as neem-leaves, tulsi or holy basil; fruits, such as long peppers, myrobalan, wormwood; resins, such as asafoetida; salts, such as sea-salt, rock salt, etc. Any other medicine or herbs similar to these that is not reckoned to be food is included under this 'lifetime' category.[96]

◇ Modern western medicines are usually included — using the Great Standards — under this category and therefore can be taken at any time of the day and kept as long as necessary.

Drugs and Alcohol

Finally, we turn to those 'substances of abuse' that are entirely prohibited. The fifth of the Five Precepts [see End Note 4] for all Buddhists is restraint from drinking alcohol and similar substances that destroy mindfulness, and are thereby a frequent cause of unskillful actions and speech. The equivalent rule for bhikkhus is the fifty-first Confession Rule:

"The drinking of alcohol or fermented liquors is [an offence of Confession.]" (Paac. 51; BMC p.402)

The origin-story concerns Ven. Saagata who conquered a fierce naaga — a type of

serpent with magical powers — by his meditation-developed psychic powers. The townspeople heard about this feat and wanted to make some sort of offering to him, upon which the 'group-of-six' bhikkhus impudently suggested that they all should give him alcohol. When he arrived on his almsround every household offered alcohol and he finally collapsed, drunk, at the town gate and had to be carried back to the monastery. He was laid down in a stupor with his head towards the Buddha but in his drunkenness he turned around so that his feet pointed at the Buddha.[97] The Buddha called attention to his changed behavior, remarking that he certainly could not oppose "even a salamander" in such a state.

The Buddha also said:

"Bhikkhus,... there are these four stains because of which samanas and brahmins glow not, shine not, blaze not. What are these four? Drinking alcoholic beverages... indulging in sexual intercourse... accepting gold and money... obtaining requisites through a wrong mode of livelihood." (A.II,53) (AB)

◊ The Four Great Standards may be further used[98] to argue that using narcotics[99] — which also destroy mindfulness and lead to heedlessness — would also be an offence of Confession. Then there is the general principle of respecting the 'law of the land' (when it accords with Dhamma) so such illegal drugs would be disallowed anyway.

Valuables and Money

Stealing

Stealing is universally condemned and is prohibited by one of the basic Five Precepts [see End Note 4] of any Buddhist. For the bhikkhu it is covered by the heaviest penalty of Defeat, being the second Paaraajika.

The rule was originally set down in the Lord Buddha's time when Venerable Dhaniya, by deception, carried off some of the king's timber to make himself a hut:

"A bhikkhu who takes something which the owner has not given to him and which has a value of five maasaka [-'coins'] (or more) [is Defeated]" (Summary Paar. 2; Nv p.5)

Or:

"The theft of anything worth 1/24 ounce troy of gold or more is [an offence of Defeat.]" (Summary Paar. 2; BMC p.65)

'Defeat' means the absolute termination of the perpetrator's bhikkhu-life so his stealing should be more than a petty theft.[100] Therefore for this to be an offence, the value of the stolen object must be such that, as it states in the original: "kings... would banish him, saying... 'You are a thief!'" In modern America this is probably equivalent to 'grand larceny.' (Petty theft is a grave offence (thullaccaya) or one of wrong-doing.)

The bhikkhu must have an intention to steal for this to be an offence. If an apparent theft happens without his knowledge or connivance, or by mistake without any design on his part, it is no offence. However, fraud, breach of trust, embezzlement, tax evasion,

smuggling, breach of copyright, etc., would be included under this rule.[101]

Bhikkhus and Wealth

There are many other important rules covering how bhikkhus deal with wealth and money.[102] (It is also the tenth of the Ten Precepts for a novice (saama.nera) or dasasiila mata nun [see End Note 4].) These came to be set down because donations coming from a lay devotee's faith in Dhamma might, on mis-occasion, lead to the corrupting of the bhikkhu-life. Although these rules might seem relatively straightforward, there are various interpretations and ways of actual practice. And the practice often does not coincide with the theory. Yet it certainly remains a very important aspect of Vinaya, guarding against forgetfulness of the real way to happiness:

"Bhikkhus, in abandoning the use of money, make real their abandonment of worldly pursuits and show others by example that the struggle for wealth is not the true way to find happiness." (BMC p.215)

Money

The rule about a bhikkhu not accepting money came to be made when Ven. Upananda went to visit his regular supporters on alms round. The meat that had been set aside for him that morning had instead been given to the family's hungry son. The householder wished to give something else to make up for it and asked what he could offer to the value of a kahaapana coin. Ven. Upananda inquired if he was making a gift of a kahaapana coin to him, and then took the money away. Lay people were disgusted with this, saying, "Just as we lay people accept money, so too do these Buddhist monks!."

This Rule has been variously translated:

"Should any bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is to be forfeited and confessed." (Nis. Paac. 18; BMC p.214)

"Should any bhikkhu pick up, or cause to be picked up or consent to the deposit of gold or silver, this entails Confession with Forfeiture." (Nis. Paac. 18; Paat. 1966 Ed. p.42)

"A monk, who accepts gold or money or gets another to accept for him, or acquiesces in its being put near him, commits [an offence requiring Confession with Forfeiture.]" (Nis. Paac. 18; BBC p.116)

"If a bhikkhu himself receives gold and silver (money) or gets someone else to receive it, or if he is glad about money that is being kept for him, it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 18; Nv p.11)

◇ Note that there are some subtle differences in the way that the rule is translated, especially in the last example.

According to the Commentary, there is 'no consent' if a bhikkhu refuses to accept the

money: by word — telling the donor that it is not proper to receive money; by deed — gesturing to that effect; by thought — thinking that this is not proper. There may be a problem in communicating this to the donors without causing them offence and without the bhikkhu falling into offence himself.[103]

Many of the rules concerning money, etc., are those of Confession with Forfeiture (Nissaggiya Paacittiya). This means that the money or articles that are wrongly acquired have to be forfeited. Furthermore, it is specified that they cannot be forfeited to a single monk but must be given up to the Community — who must then follow a strict procedure for disposing of those gains.

In practice, this rule is understood by various bhikkhus in different ways. This ranges from some monks who seek to circumvent the rule completely by saying that "paper-money is just paper" and therefore not 'gold and silver' (jaataruupa-rajata) and so falls outside the rule; to the following more strict opinions:

The Paali term jaataruupa is defined as 'gold of any sort' and, while rajata is also 'silver' in other contexts, here it is defined as maasaka (coins) of different materials (copper, wood, lac) whatever is used in business, i.e., money.

"At present the term would include coins and paper currency, but not checks, credit cards, bank drafts, or promissory notes, as these — on their own and without further identification of the persons carrying them — do not function as true currency." (BMC p.215)

"The term jaataruupa-rajata refers firstly to personal adornments (of gold and silver), secondly to ingots, thirdly to ruupiya, which are for buying and selling, referring not only to gold and silver but anything which can be used in this way. All the above-mentioned things are included in this term. The phrase, 'be glad at the money kept for him' [as in translation above] suggests that if it is only cittuppaada (the coming into existence of a thought), he would not [fall into an offence,] so it must refer to the action of receiving it and holding the right over it." (Paat. 1969 Ed. p.158)

"For Laypeople: A lay-person should never offer money directly to a bhikkhu... even if it is placed inside an envelope or together with other requisites. They should either deposit the money with the monastery steward, put it in a donation-box or into the monastery bank account. They may then state their invitation to the bhikkhu(s) regarding the kind or amount of requisite(s). In Thailand, for example, knowledgeable lay-people would deposit money with the steward and offer to the bhikkhu(s) an invitation note mentioning the details of the offering." (HS ch.14)

Checks, Credit Cards, etc.

◇ Under modern conditions things other than cash also have to be considered. What about bhikkhus using checks or even postage stamps or 'phone cards'?[104] What is included in the rule and where does one draw the line? Different communities will

understand these rules in slightly different ways — although probably all will find ordinary postage stamps acceptable! It seems that although credit cards and checks do not quite function in the same way as cash and therefore may not break that rule about accepting money (Nis. Paac. 18), they would still fall under another offence. (See below: Buying and Selling and Barter or Trade.) Some modern opinions:

"At present the term ['gold and silver'] would include coins and paper currency, but not checks, credit cards, bank drafts, or promissory notes, as these — on their own and without further identification of the persons carrying them — do not function as true currency." (BMC p.215)

"Checks, credit cards and travelers checks are not the same as money because [they are not] commonly negotiable, something that one can take into almost any shop and, without any further 'ink-work' or paperwork, exchange it for whatever one desires... [therefore] there is no offence for receiving or holding these things. However, using checks, credit cards and travelers checks or things similar would come under 'buying and selling' and the offences listed under [Confession with Forfeiture] 19 and 20 would be likely to arise." (AB)

"The offence [Nis. Paac. 20] is committed when the bhikkhu hands the signed credit card receipt — or has it handed — to the seller..." (BMC p.230)

The Me.n.daka Allowance

◊ While money is an important commodity in the world — greed and selfishness are the actual 'root of evil' — bhikkhus should not be concerned with it. Therefore this again offers an essential role for lay people. The bhikkhu stores no food but receives help from lay people who do; the bhikkhu stores no money but receives support from lay people who do. In fact this relationship is shown in this next allowance from the Buddha's time when bhikkhus were journeying along a difficult way. Food was difficult to find and He therefore allowed them to seek provisions. He also made another allowance, saying:

"There are people of conviction and confidence, bhikkhus, who place gold and silver in the hand of stewards, saying, 'Give the master whatever is allowable.' I allow you, bhikkhus to accept whatever is allowable coming from that. But in no way at all do I say that money is to be accepted or sought for." (BMC p.198)

"People who have good faith in bhikkhus may entrust money (lit., silver and gold) into the hand of a [steward] and order him to purchase allowable things for bhikkhus. Bhikkhus may be glad at the allowable things bought by the steward with that money. This is not regarded as being glad at that money. This is called the [Me.n.daka Allowance.] Bhikkhus should not request suitable things from the steward in excess of the money deposited with him." (EV,II,p.135)

A Bhikkhu's Steward

This is a rule which explains more about the relationship between the bhikkhu and the

steward who is taking care of funds for him.

In the original story, Ven. Upananda's steward had received some money from a chief minister so that when Ven. Upananda needed a robe he could be supplied with one. Ven. Upananda eventually asked for a robe on the day when the steward had an important meeting that everyone was obliged to attend or be penalized. Ven. Upananda refused to wait and forced the steward to get the robe immediately so that the steward came late to the meeting and suffered a penalty fine. Everyone there agreed that, 'these monks are impatient and difficult to serve.' Therefore the Buddha set down this rule:

"If someone sends money (valuables) for the purpose of buying a robe for a bhikkhu and he (whoever brings the money) wants to know who is acting as the bhikkhu's attendant (veyyaavaccakara), and if the bhikkhu wants the robe he should indicate someone connected with the monastery or an upasaka (lay devotee) saying: "This person is the attendant of all the bhikkhus." When he (who brings the money) has instructed the attendant and told the bhikkhu: "If you want a robe, tell the attendant," then later that bhikkhu should go and find the attendant, he may tell him: "I need a robe." If he does not get it, he may ask up to three times in all. If he still does not get the robe he may go and stand where the attendant can see him, up to six times. If he does not get it and he asks more than three times or stands more than six times, and then gets it, it is [an offence of Confession with Forfeiture.]

"If after asking and standing the full amount he does not get the robe he must go and tell whoever brought the money saying: "That which you brought did not become available to me," and he should also tell him to ask for his money back in case it should be lost." (Nis. Paac. 10; Nv pp.9-10)

Or in Summary:

"When a fund has been set up with a steward indicated by a bhikkhu: Obtaining an article from the fund as a result of having prompted the steward more than the allowable number of times is [an offence of Confession with Forfeiture.]" (Nis. Paac. 10; BMC p.206)

◇ The 'robe-price' remains the donor's money but in the keeping of the bhikkhu's steward.[105] In practice, the 'robe-price' may be used for other allowable requisites. [106] It is important for donors to check about the way of practice of the particular bhikkhu(s) to whom they want to make an offering. Bhikkhus who follow the Rule strictly will behave differently from those who are more relaxed. The former will be very careful with their speech concerning the acceptance of money and the intending donor has to make allowance for such indirect talk.[107]

Buying and Selling

In the Buddha's time, the 'group-of-six' bhikkhus engaged in buying and selling using money. Lay people seeing this, and thinking all bhikkhus did the same, started to

complain saying, 'How can these Buddhist monks buy and sell using money, they are behaving just like lay people who enjoy the pleasures of the senses.' The rule was then set down:

"If a bhikkhu engages in buying and selling with money (meaning whatever is used as money), it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 19; Nv p.11)

"Obtaining gold or money through trade is [an offence of Confession with Forfeiture.]" (Summary of Nis. Paac. 19; BMC p.225)

◇ Note that there the different interpretation in the above translations.

According to the texts[108] this would include investing money for a monetary return or even changing money into another currency. (For the intricacies of this see BMC p.213-230)

Barter or Trade

The rule about bhikkhus and bartering originated in the Buddha's time like this:

Through fine sewing and dyeing, Ven. Upananda was skilled at turning rags into attractive-looking robes. A wandering ascetic wanted one such robe and offered to trade his own costly, quality robe for the beautifully turned out rag-robe of Ven. Upananda. Ven. Upananda asked him if he was really sure and then they agreed to the exchange. But later the wandering ascetic changed his mind and went to Ven. Upananda to get his good-quality robe back. Ven. Upananda refused to give it back. The wandering ascetic became angry and said that even lay people returned unsatisfactory bartered goods. Therefore, this ruling was made:

"Should any bhikkhu engage in various types of trade, (the article obtained) must be forfeited and confessed." (Nis. Paac. 20; BMC p.225)

'Untouchable' Things?

In the Buddha's time a bhikkhu went to bathe in the river and found a purse of money lost by a brahman. The owner returned and, to escape having to pay the customary reward, pretended that some of the money was suspiciously missing. The rule (Paac. 84) therefore prohibits a bhikkhu from picking up lost valuables.

However, there is an exception to this rule. The qualification is that if the bhikkhu finds valuables in the monastery or in the place where he dwells, he is required (and falls into an offence if he fails) to pick them up and keep them safe for the owner. This shows that it is not the object as such that is the problem — as if 'by not touching it one is free of it' — but the care one must take that one's greed and attachment are not drawn in to contaminate the object, and that one is not the victim of other people's greed.

The Commentary also prohibits bhikkhus from touching unsuitable objects, which

includes gold, silver, and valuable things.[109]

Lodgings

Shelter is the third of the Requisites (see The Four Requisites.) The Buddha first suggested[110] that the bhikkhu should normally stay at the root of a sheltering tree. (His own Awakening took place at the foot of the Bodhi tree.) However, later, when the Rains Retreat period became established and bhikkhus were more settled after their wanderings through the forest, lodgings or ku.tii came to be offered and built. (In fact, it then became a requirement to stay in a more sheltered place during the three months of the Rains Retreat.)[111]

The bhikkhu may also voluntarily take on the special dhuta"nga (tudong) practices. These are more usually seen among forest monks and are distinctive of their way of practice: for example, they will delight in living in the forest, in the open, in caves, in the cemetery or burning ground, and when staying in a monastery will be happy to accept whatever lodging is offered.

Luxurious Lodgings

Originally the ku.ti or lodging may not have been much more than a hut with a plaster or earthen floor. Rules were formulated as to their size and luxury. For example, the sixth Sa"nghaadisesa Rule — remember that this is the second most serious category of rules requiring a formal meeting of the Community — arose when bhikkhus were having extravagant huts built for themselves. They had no sponsors and were therefore begging materials from lay people, "saying, again and again, 'Give me this, give me that...'" The people became burdened by all this begging and when they saw the bhikkhus, any bhikkhus, coming they would run away and hide.

"Building a plastered hut — or having it built — without a sponsor, destined for one's own use, without having obtained the Community's approval, is a [serious offence entailing meetings of the Sangha.] Building a plastered hut — or having it built — without a sponsor, destined for one's own use, exceeding the standard measurements, is also a [serious offence entailing meetings of the Sangha.] (Summary Sa"ngh. 6; BMC p.128)

The Commentary explains that it must be quite a permanent structure to come under this ruling. Depending on how long one understands the ancient measure of the sugata-span to be, the ku.ti or hut should not be more than approximately 3 by 1.75 metres. (See BMC p.125) The commentarial tradition would put it three times this size.

Furniture

Bhikkhus are allowed to have a low bed on which to sleep and a stool on which to sit in order to prevent dampness from the earthen floor, but often where the lodgings are wooden floored (and in tropical climates) the bhikkhu will sleep on the floor on an ordinary sleeping mat. In cold climates this may have to be adjusted using the Great Standards.

Avoiding 'high and luxurious beds' is also a feature of the Eight Precepts [see End Note 4] for lay people temporarily living the celibate life.

(IV) Right Livelihood for a Bhikkhu

Teaching Dhamma

The bhikkhu's life should be wholly preparing him to gain insight into Dhamma. Only then will he have the wisdom to communicate anything of real value to others when the time is appropriate and the audience properly receptive. (A monk will usually wait for an invitation to speak on Dhamma, so there is no question about him proselytizing.)

Teaching Dhamma, however, is not easy. If it is badly done, it can cause more misunderstanding than understanding.

The fourth Confession Rule came to be set down when the group-of-six monks taught Dhamma to lay people by rote, which caused the lay followers to feel disrespect for the monks:

"If a bhikkhu teaches Dhamma to an unordained person (one who is not a bhikkhu), repeating it together word by word, it is [an offence of Confession.]" (Paac. 4; Nv p.14)

"To rehearse the Dhamma word by word... was the method to teach others to memorize when there were no books. This method was formerly used in (Thai) temples and popularly known by the name 'studying books in the evening.' The aim of prohibiting pronouncing (Scripture) together is clearly shown in the original story of this training-rule which was to prevent the pupils from looking down on the teacher." (Paat. 1969 Ed. p.159)

Sixteen of the Sekhiya Training rules set down how and to whom a bhikkhu should teach Dhamma. These rules are also concerned with the etiquette of showing respect, respect not only for the bhikkhu but more importantly for the Dhamma that he is teaching. (The Great Standards would imply here that modern ways of showing respect and disrespect would be similarly covered by these rules.) These rules prohibit a bhikkhu from teaching anyone he considers to be showing disrespect to the Dhamma. Here is a summary of these Sekhiya Trainings:

"I will not teach Dhamma to someone who is not sick but who:

— has an umbrella; a wooden stick (club); weapon in their hand.

— is wearing (wooden-soled) sandals/shoes; is in a vehicle; is on a bed (or couch); is sitting clasping the knees; has a head wrapping (turban); whose head is covered; who is sitting on a seat while I am sitting on the ground; who is sitting on a high seat while I am sitting on a low seat; who is sitting while I am standing; who is walking in front of me while I am walking behind; who is walking on a pathway while I am walking beside the pathway." (Sekhiya 57-72; See BMC pp.505-508)

How these rules are observed may diverge in different communities. Some will strictly follow the above while others will be more flexible according to modern conditions. As Venerable Brahmavaṅṣo remarks:

"...These Sekhiyas ensure that one teaches Dhamma only to an audience which shows respect. One may not expound from a soapbox in the marketplace... to the indifference of passers by. However it is common these days in the West for a seated audience, wearing their shoes and maybe even a hat, to respectfully listen to a speaker standing at a lectern... and as the audience is considered to be behaving respectfully according to the prevailing norms there seems no reason why a monk may not teach Dhamma in such a situation." (AB)

Robbery by False Pretences

If a bhikkhu lies about his spiritual attainments, it may be ground for the offence of 'Defeat.' The originating circumstances for this Rule occurred during a famine when food was scarce and many bhikkhus found alms food difficult to obtain. A group of these monks devised a scheme where they told lay people of each other's attainments of 'superior human states,' often deliberately lying to impress them. The faithful lay people gave alms to such 'special' bhikkhus thinking that it would bring greater merit so they and their families went without food in order to feed those monks. Later, when the Buddha knew of this he rebuked them and described them as the worst of the 'Five Great Thieves' — immoral monks who obtain their alms food as a robber does. He set down:

"A bhikkhu who boasts of ['superior human states.'], which he has not in fact attained, commits [an offence of Defeat.]" (Paar. 4; Nv p.5)

"Deliberately lying to another person that one has attained a superior human state is [an offence of Defeat.]" (Summary Paar. 4; BMC p.86)

The Commentary classes 'superior human states' (uttarimanussadhamma) as either: meditative absorption (jhaana), and certain psychic powers (abhiññaa) [112] or the path and fruit leading up to Nibbaana.

A deliberate lie is normally an offence of Confession (Paac. 1) but this deliberate false avowal of meditative attainment is classed as the most serious 'Defeater' Offence. This shows how much more damaging it was considered to be. When a 'guru-like' bhikkhu falsely puts himself forward as enlightened, his lies can be destructive not only to himself and his followers but to the whole of Buddhism.

"It may be hard to imagine in the present time why falsely claiming superior human conditions should be judged so severely. However, by reflecting that bhikkhus are totally dependent upon the generosity and goodwill of believing lay people, one may be able to appreciate the situation better. By falsely claiming high spiritual attainments a bhikkhu is equivalent to a swindler or defrauder, but in the worst way, since this involves spiritual

fraud — dealing with the most precious and profound aspects of human existence." (HS ch.15)

A bhikkhu commits no offence when he has no intention to make superior claims, even if it is wrongly understood or misconstrued that way. If a bhikkhu is insane, psychotically believing his own delusions of grandeur and making extravagant claims of his own enlightenment, he receives exemption from any offence.[113]

The eighth Confession rule is closely connected with this one of Defeat but there the 'announcement' is true. Even so, indulging in such disclosures to lay people requires confession especially when, as in the origin-story, a bhikkhu does so just to obtain more alms. The Lord Buddha criticized the showing off of even genuine supernormal attainments:

"To tell an unordained person of one's actual superior human attainments is [an offence of Confession.]" (Rule Summary, Paac. 8; BMC p.288)

Proper Behavior Outside the Monastery

A bhikkhu can teach in many ways, not just by speech. There is the famous occasion mentioned in the Paali texts when the future right-hand disciple of Buddha, Saariputta, first saw a bhikkhu going on alms round:

"Saariputta the wanderer saw Ven. Assaji going for alms in Raajagaha: gracious... his eyes downcast, his every movement consummate. On seeing him, the thought occurred to him: 'Surely, of those in this world who are arahants or have entered the path to arahantship, this is one. What if I was to approach him and question him...' "(BMC p.490)

Ven. Assaji's countenance and demeanour were a 'teaching' so impressive that Saariputta went and became a bhikkhu and a great arahant.

When a bhikkhu goes into a public place, he stands out because of the robes he wears. Whatever he does is noticed and reflects back on his community and the Sangha in general. As Venerable Thiradhammo writes:

"The bhikkhu lifestyle is for the sole purpose of realizing Nibbana. In striving towards this end, it was recognized that certain kinds of behavior are detrimental, distracting or simply unhelpful, and are also unsuitable for an alms-mendicant. Many kinds of improper behavior are not actually immoral, but rather put energy in the wrong direction or are expressions of a careless attitude. Some kinds of behavior can lead to lay people's loss of faith, some are immature or childish, some bad or ugly, and some, quite malicious or nasty." (HS ch.17)

Therefore, there are a number of training rules to remind the bhikkhu about correct deportment. The first twenty-six Sekhiya Training rules cover proper behavior in public places. They may also explain the sometimes seemingly antisocial behavior of a

bhikkhu, who may not look one in the face or immediately say a "Good Morning." Here is a selection:

"When in inhabited areas, I will... wear the under and upper robe properly; be properly covered; go well restrained as to my movements; keep my eyes looking down; sit with little sound [of voice]."

"When in inhabited areas, I will not... hitch up my robes; go or sit laughing loudly; go or sit fidgeting; swing my arms; shake my head; put my arms akimbo; cover my head with a cloth; walk on tiptoe; sit clasping the knees." (See BMC pp. 490-494)

There is always an exception in the Sekhiya Training Rules for "one who is ill" so that a bhikkhu may, for example, cover his head when the weather is unbearably cold or the sun dangerously hot. The same applies to footwear, which normally should not be worn in inhabited areas.[114]

Socializing and Wrong Resort

'Going out on the town' is not appropriate for bhikkhus and is covered in several rules. The eighty-fifth Confession Rule, describes how the 'group-of-six' monks went to the village in the afternoon and sat around gossiping, so that lay people compared them to householders. Going outside the monastery (other than on the morning alms round) was therefore regulated with this rule:

"Entering a village, town, or city during the period after noon until the following dawn, without having taken leave of an available bhikkhu — unless there is an emergency — is [an offence of Confession.] (Summary Paac. 85; BMC p.470)

Persons or places of 'wrong resort' for a bhikkhu are divided into six sorts (EV,II,pp.178-180). These are spending too much time socializing with 'unmarried women' — widows and spinsters (divorcees) or with bhikkhuniis. (See also the rules on speaking with women.) 'Wrong resort' also includes keeping company with sex-aberrants (pa.n.daka). with prostitutes, and going to taverns.

A bhikkhu is prohibited from going to see and hear dancing, singing, and music. (In modern circumstances this will also concern films, videos, TV, etc.) This is similar to the Eight and Ten Precepts [see End Note4]. (See EV,II,p.72)

"In the Buddha's time one could only hear music at a live performance — hence seeing singing and music. However, following the Great Standards, it would seem appropriate to include contemporary forms of entertainment such as dancing, singing and music on television, videos, radios, tape-recorders and stereos. Most comprehensively, this applies to seeing or hearing any kind of entertainment like a 'pleasure-enjoying householder.' Listening or seeing for education is another matter." (HS ch.17)

Wrong Ways of Behavior

Playful and wrong conduct (anaacaara) for a bhikkhu is, for example, playing like a child

with toys or games, etc.; or making garlands of flowers, etc.

Bhikkhus are also prohibited from studying or speaking on 'low animal-like knowledge' (tiracchaana-vijjaa).

"The explanation of [low animal-like knowledge] seems to cover all general subjects which are not related to the Dhamma of bhikkhus. [These are:] knowledge of enchantments making men and women love each other; knowledge for making this or that person fall into disaster; knowledge for using spirits or showing various kinds of magic; knowledge of prediction, such as knowing beforehand lottery results; knowledge leading to self-delusion, such as transmuting mercury to gain the supernatural, as in the transmuting of silver and copper into gold.

"These knowledges are ['low animal-like knowledge'] because they are knowledge of doubtful things which are deceptive or deluding, not being true knowledge. A teacher of this is a deceiver and a pupil is one who practices to deceive, or he is just a foolish, deluded person." (EV,II,pp.120-121)

Wrong Livelihood

Wrong livelihood for a bhikkhu is divided into two:

One category concerns a bhikkhu searching for a living in a way that is also considered wrong by worldly norms. For example, robbing or deceiving others by claiming to be enlightened and receiving gifts and support because of people's belief. (See Robbery by False Pretences above)

The second category involves making a living that is wrong according to the Vinaya. For example: begging or asking from an unsuitable person or at an unsuitable time (see Invitation); thinking to gain something by giving a little but hoping for much in return; investing to gain interest; making a living by trade, for instance, giving medical treatment for reward.[115]

Also to seek reward from:

"the ceremony for [chanting] paritta (verses of protection), that is, making holy water and the sacred thread, the blowing of a charmed formula onto a person by a bhikkhu is also prohibited... It is allowed only to recite the paritta [protection verses], but this also occurs later and is not found in the Paali [texts]... [This is wrong livelihood and a] bhikkhu who seeks his living in this way is called alajjii, 'one who has no shame.'" (EV,II,p.129)

'Corrupting Families'

The very serious Sa'nghaadisesa Rule (requiring formal meetings of the Community) of 'corrupting families'[116] concerns the proper relationship that bhikkhus should develop with lay followers.

It originated when two of the oft-transgressing 'group-of-six' monks neglected their Dhamma practice and behaved improperly[117] in order to become popular with lay people. The lay people came to enjoy the sociable, playful monks so much that when more composed, right-practicing monks came by they were considered snobbish and dull.

"If a bhikkhu corrupts families — in other words he flatters and fawns on lay people — and other bhikkhus drive him away from the monastery, and in return he criticizes them and if another bhikkhu then tells him that he must not do this, but he will not listen, a Sangha should recite the [formal admonishment] to induce him to abandon this mode of behavior. If he does not abandon it, it [entails initial and subsequent meetings of the Community]" (Sa"ngh. 13; Nv p.7)

A bhikkhu guilty of habitually indulging in these practices (sometimes called 'vile and low conduct' or paapasamaacaara) should be 'banished' from his particular Community until he reforms.

Of course, a bhikkhu may concern himself in lay people's affairs if it relates to religious duties. Also:

"the business of one's mother and father, or of persons who prepare to be ordained, called pa.n.dupalaasa (lit., yellow leaves, ready to fall off the tree), or of one's own veyyaavaccakara (steward, supporter, pupil) can be done by him even though these are apart from religious duties." (EV,II,pp.121-122)

The relationship between the bhikkhu and his supporter should be a very special one:

"...A bhikkhu who is complete in good conduct does not lower himself to become the intimate of a family in the same way as a lay man may do. He is not aggressive or destructive but shows a heart of loving-kindness and conducts himself in a moderate way, thus causing good faith and reverence to arise in them towards himself. He is then called kulapasaadako (one in whom families have faith). He is the splendor of the [Teaching]...

"Bhikkhus who are not strict lower themselves to become vile men but bhikkhus who are over-strict are not interested in showing [compassion] in helping householders in various ways." (EV,II,pp.123-124)

A bhikkhu's wrong mode of livelihood also includes:

"running messages and errands for kings, ministers of state, householders, etc. A modern example would be participating in political campaigns." (BMC p.152)

Intruding on Families

The meaning of one of the Confession rules is uncertain — as can be seen by the different translations below — but it might explain why visiting bhikkhus may be reluctant to intrude into a family's space.

The Forty-third Confession Rule (Paac. 43) arose from Ven. Upananda's visit to a man and his wife who were sitting in their bedroom together. The husband told his wife to give Ven. Upananda a meal and when that was finished requested him to leave. The wife noticed that her husband was becoming sexually excited, and not wishing to participate, asked Ven. Upananda to stay. He stayed. This happened three times after which the husband stormed out of the house indignant at Ven. Upananda's behavior.

The Rule has been understood in rather different ways:

"Should any bhikkhu intrude upon and sit down in (the bedroom of) a family with both persons, (the man and the wife, present, one of whom does not agree to his remaining), it entails Confession." (Paac. 43; Paat. 1969 Ed. p.163)

"To sit down intruding on a man and a woman in their private quarters — when one or both are sexually aroused, and when another bhikkhu is not present — is [an offence of Confession.]" (Summary Paac. 43; BMC p.385)

"If a bhikkhu sits down, intruding on a family while they are taking food, it is [an offence of Confession.]" (Paac. 43; NVp19)

"A monk who intrudes into and sits down in a house where husband and wife are by themselves enjoying each other's company, commits [an offence of Confession.]" (Paac. 43; BBC p.128)

(V) Miscellaneous

Disputes

When the Buddha went to reside at Ghositaaraama in the city of Kosambi, he found a dispute had arisen between the bhikkhus there. One group of monks under a 'Vinaya-expert' had accused the 'Dhamma-expounder' leader (of another group) of a minor wrong-doing offence. The 'Dhamma-expounder' bhikkhu would not admit to this so dissension arose between the two groups. (See also Strictness and Blaming Others.) Even when the Lord Buddha pointed out to both groups the dangers in this and how to put matters to right, they still could not agree. So the Lord Buddha left them and went to reside by himself in the Rakkhitavan Forest.

The lay people of Kosambi blamed the quarreling bhikkhus for causing the Buddha to go away and in consequence they agreed together not to pay respect to those bhikkhus. When the bhikkhus came to their houses, they would not give alms food, desiring them to 'go away, disrobe, or else return to the way of practice pleasing to the Lord Buddha.' After this treatment, both groups of bhikkhus came to their senses and agreed to see the Lord Buddha where the dispute was properly resolved. (See EV,III,p.129)

A set of formal procedures are set down to resolve disputes within the Community. They are summarized in the Adhikara.nasamatha 'rules,' the last seven of the 227 Rules of

the Paa.timokkha. (See Appendix B, Communal Harmony)

Schools of Buddhism

For an outsider, one of the most notable features of Buddhism is the number and diversity of Buddhist schools. When disputes (such as that described above) are left unresolved there is a tendency for the formation of nikaaya or 'schools,' which are passed on through 'ordination lineage' to future generations of bhikkhus. Historically, as Buddhism spread over Asia,[118] the practice of local Communities gradually adapted to new circumstances. The originally slight divergences grew so that today not only do we have the major Schools of the 'South' (Theravaada) and the 'North' (Mahayaana, Tibetan), and 'East' (Mahayaana, Ch'an, Son, Zen, etc.) but also myriad minor local differences.

"Coming down to later times, when the different groups became established in places foreign to the original lands, those two [schools] became very far apart both in the texts and in the language for chanting, all the way to garments and customs — just compare for instance, Vietnamese monks with Thai monks." (EV,III,p.230)

"[In the Theravaada School,] this reached the point where the intonations used in speaking Paali [language] differed: such as ours in Thailand, those in Sri Lanka, Burma and the Mons, for example. Each group holds that their way is better than that of the other groups. Even though they have contact with each other, they are not united as a single group, and minor [schools] arise out of them, determined according to nationality...

"In these national [schools] some [schools] would thrive at certain times, until other [schools] would take them as a model to be followed... [by] some bhikkhus requesting entry to their group by taking new ordination or re-ordination... A [school] which takes the methods of another [school] will make further differences in its methods until they are a separate [school]. These call themselves by names different from the nationality, such as our [Thai] Mahaa-nikaaya and Dhammayuttika-nikaaya; the Burmese Culaga.n.thii and Mahaaga.n.thii. [One no longer finds these names, now there are the Sudhamma Nikaaya (the largest group), the Shwegyin Nikaaya and the small Dvaara Nikaaya]; and the Upaaliva.msa, Mammaava.msa and Raamañña.msa of Sri Lanka. (Now more frequently known as Siam Nikaaya, Amarapura Nikaaya, and Raamañña Nikaaya.)" (EV,III,pp.230-231)

There seems to be a natural tendency for the more strictly practicing Communities to attract more lay respect and therefore more lay support — including more material support.[119] However, as 'luxuries tend to become necessities' there is often a corresponding decline in Vinaya practice.

The next stage seems to be that when the Vinaya practice has deteriorated into laxness, a group of monks will spontaneously be attracted to going back to higher standards and will go and live at a monastery together to put that into effect, eventually forming a new

group or nikaaya. This stricter practice attracts lay support, and that forces the more lax communities to reform their ways. And then as standards decline...

Another way that the local Vinaya practice is rejuvenated is by the import of strictly practicing monks from elsewhere to form a model community. For example, Sri Lankan monks were invited to Siam more than five hundred years ago, and some centuries later Thai monks were themselves invited back to Sri Lanka after the local Sa"ngha had died out.

Inviting foreign monks to reform the local practice was often at the instigation of the Buddhist king and seemed to have worked quite well. However, attempts by central authorities to forcibly rejoin their own local schools (nikaayas) of monks have seldom been successful, especially as Buddhism has never favored the use of violence in religious suppression. What often happens is that instead of merging two nikaayas into one, it forces another sect to form. Then there are three — the two original plus a new combined sect. This is probably because the Sa"ngha is a local community structure that is oriented to the wider Sa"ngha of bhikkhus by the Vinaya. Thus the Vinaya, rather than any central authority, is what brings groups together.

Etiquette

The Buddha allowed several ways of showing respect to others 'for the beauty and good of the community (of both monks and lay people).' These include:

vandanaa — bowing or 'showing reverence with the five points,' i.e., the forehead, two forearms, and the two knees[120]

[sketch of person bowing]

Vandanaa Thai-style.

Note that the male and female movements start and finish slightly differently.

u.t.thaana — standing up to welcome[121]

añjali — joining the palms together in respect

saamiikamma, any other ways of showing respect that are beautiful and good. (See EV,II,p.78)

Another ancient way of showing respect is circumambulation or walking around the object of veneration three times in a clockwise direction — so that one's right shoulder is towards, for example, the cetiya, bodhi tree or pagoda.[122]

In many parts of Asia it is considered extremely rude to point one's feet at anyone[123] or any religious object [see End Note 122]. An example, is found in the Confession Rule 51 (Paac. 51) where a highly gifted bhikkhu is made drunk and in his stupor turns and points his feet at the Buddha.

Bhikkhus use these ways of etiquette to show respect to those who have been bhikkhus for longer than themselves, irrespective of their actual age.[124] A 'younger' bhikkhu may call another bhikkhu, "Bhante," ("Venerable Sir" or "Reverend Sir"), and, similarly, a lay person may use this as a general form of address to bhikkhus. Each country will have its own way of addressing older, more senior bhikkhus appropriate to their age and experience. (See below.)

Names and Forms of Address

During his ordination, the bhikkhu-candidate is asked formally for his name. His Preceptor (usually) will have given him a Paali name and this is what he will use. However, later, on less formal occasions, he may be addressed differently. This variety of terms of address can be quite confusing for outsiders. For example, in Thailand, the monk will more often use his given name (from before his ordination) with an honorific preceding it appropriate to his monk's seniority and rank.[125] The Paali name, and title if any, would be added on more formal occasions. I understand that in Sri Lanka, and sometimes in Burma, it is the bhikkhu's place of origin or residence that may be prefixed to his Paali name.

Some monks may use the description Bhikkhu before their Paali name (Bhikkhu X) while others will use it as a suffix (X Bhikkhu). If they are more than ten years in the robe they may use Thera (Elder) and if very senior Mahaathera. (See also Becoming a Bhikkhu.)

There are many other titles and ranks for senior bhikkhus. The king (in Thailand) or government often confer these in recognition of service or administrative ability. When administration of all the bhikkhus of the country is subsumed under central government departments, it may then be divided up into regions and districts under the supervision of the local senior 'respectable' monks. However, underlying all of this is the Vinaya Rule that still guides the traditional ways of the bhikkhu life, without class or privilege, and it remains the foundation for continued Dhamma practice as it has done for the last twenty-five centuries.

◊ Probably the most universally acceptable form of address for any bhikkhu is "Bhante" or "Venerable Sir."

Appendices

Appendix A: Lay Precepts

Anyone, of any religion or none, can appreciate these fundamental, practical guidelines about actions and speech suggested by the Buddha. When we are mindful enough to realize that we have a choice about our actions and speech, these Precepts are there to help answer questions of, "What should I do, what should I say?" They are practical and down to earth without requiring one to promise first to believe in anything supernatural. Like the lane markings on the highway, they help speed one on one's journey without colliding with any other travelers or going completely off the road. The Precepts mark

the straightforward way of living that harms or hurts no one, while offering one the choice to transform one's life through growing mindfulness into perfect virtue, wisdom and compassion.

The Five Precepts

The Five Precepts form one of the essential elements of following the Lord Buddha's Way. Undertaking these Precepts (and 'Going for Refuge') are often the first formal affirmation of a new Buddhist. This is normally done by repeating after a monk these phrases (in Paali):

"I undertake the training precept:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from sexual misconduct.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness."

The Eight Precepts

The Five can then be refined into the Eight Precepts:

"I undertake the training precept:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from unchastity.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness.
- 6) to abstain from untimely eating.
- 7) to abstain from dancing, singing, music and unseemly shows, from wearing garlands, smartening with scents, and beautifying with perfumes.
- 8) to abstain from the use of high and large luxurious couches."

Uposatha Observance Days

In the West, the Sabbath — either Saturday or Sunday — has been normally the special religious observance day of the week. In Buddhism, which continues to follow the traditional lunar calendar,[126] the day set apart for special religious observance is the fortnightly day of the full and new moons, with the quarter moon days in between.[127] These full and new-moon days, called Uposatha Days, are when the bhikkhus gather to listen to a recitation of their Paa.timokkha Rule.

The weekly observance day on the quarter-moon day is when lay devotees gather in the local monastery to observe precepts more strictly and listen to and speak about Dhamma. The basic, minimum standard of precepts for practicing lay Buddhists is the Five Precepts. (Such lay people who are following the Buddha's Teaching are known as

upaasaka (male) and upaasikaa (female)).[128] However, on the Observance day (or other special occasion), they may decide to train under the Eight Precepts, which brings them closer to how the monk or nun practices.[129]

The Ten Precepts

The novice (saama.nera) has Ten Precepts, as does the dasasiila mata nun. These are the same Eight as above, however the seventh precept is split into two and an extra tenth precept is added. Thus:

- 1) to abstain from taking life.
- 2) to abstain from taking what is not given.
- 3) to abstain from unchastity.
- 4) to abstain from false speech.
- 5) to abstain from intoxicants causing heedlessness.
- 6) to abstain from untimely eating.
- 7) to abstain from dancing, singing, music and unseemly shows.
- 8) to abstain from wearing garlands, smartening with scents, and beautifying with perfumes.
- 9) to abstain from the use of high and large luxurious couches.
- 10) to abstain from accepting gold and silver (money).

Appendix B: The Other Patimokkha Rules

◊ This book has been mostly focused on those of the 227 Paa.timokkha Rules that are of concern to the lay devotee. Here we will include a summary of most of the remaining rules taken from Venerable Thanissaro's Introduction to the Paa.timokkha Rules, where he grouped the rules into these categories:

Right Speech

Making an unfounded charge to a bhikkhu that he has committed a paaraajika offence, in hopes of having him disrobed, is a sa"nghaadisesa offence. [Sa"ngh.8]

Distorting the evidence while accusing a bhikkhu of having committed a paaraajika offence, in hopes of having him disrobed, is a sa"nghaadisesa offence. [Sa"ngh.9]

Making an unfounded charge to a bhikkhu — or getting someone else to make the charge to him — that he is guilty of a sa"nghaadisesa offence is a paacittiya offence. [Paac.76]

Tale-bearing among bhikkhus, in hopes of winning favor or causing a rift, is a paacittiya offence. [Paac.3]

An insult made with malicious intent to another bhikkhu is a paacittiya offence. [Paac.2]

Right Action

...Intentionally causing oneself to emit semen, or getting someone else to cause one to emit semen — except during a dream — is a sa"nghaadisesa offence. [Sa"ngha.1]...

Having given another bhikkhu a robe on a condition and then — angry and displeased — snatching it back or having it snatched back is a nissaggiya paacittiya offence. [Nis. Paac. 25]

Making use of cloth or a bowl stored under shared ownership — unless the shared ownership has been rescinded or one is taking the item on trust — is a paacittiya offence. [Paac. 59]

Right Livelihood

Keeping a piece of robe-cloth for more than ten days without determining it for use or placing it under dual ownership — except when the end-of-vassa or ka.thina privileges are in effect — is a nissaggiya paacittiya offence. [Nis. Paac.1] Being in a separate zone from any of one's three robes at dawn — except when the end-of-vassa or ka.thina privileges are in effect, or one has received formal authorization from the Community — is a nissaggiya paacittiya offence. [Nis. Paac.2]

Keeping out-of-season cloth for more than 30 days when it is not enough to make a requisite and one has expectation for more — except when the end-of-vassa and ka.thina privileges are in effect — is a nissaggiya paacittiya offence. [Nis. Paac.3]...

When two or more lay people who are not one's relatives are planning to get separate robes for one, but have yet to ask one what kind of robe one wants: Receiving a robe from them after asking them to pool their funds to get one robe — out of a desire for something fine — is a nissaggiya paacittiya offence. [Nis. Paac.9]

Making a felt blanket/rug with silk mixed in it for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.11]

Making a felt blanket/rug entirely of black wool for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.12]

Making a felt blanket/rug that is more than one-half black wool for one's own use — or having it made — is a nissaggiya paacittiya offence. [Nis. Paac.13]

Unless one has received authorization to do so from the Community, making a felt blanket/rug for one's own use — or having it made — less than six years after one's last one was made is a nissaggiya paacittiya offence. [Nis. Paac.14] Making a felt sitting rug for one's own use — or having it made — without incorporating a one-span piece of old felt is a nissaggiya paacittiya offence. [Nis. Paac.15]

Seeking and receiving a rains-bathing cloth before the fourth month of the hot season is a nissaggiya paacittiya offence. Using a rains-bathing cloth before the last two weeks of the fourth month of the hot season is also a nissaggiya paacittiya offence. [Nis. Paac.24]...

Keeping robe cloth offered in urgency past the end of the robe season after having accepted it during the last eleven days of the Rains Retreat is a nissaggiya paacittiya offence. [Nis. Paac.28]...

Making use of an unmarked robe is a paacittiya offence. [Paac.58]

Acquiring an overly large sitting cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before confessing the offence. [Paac.89]

Acquiring an overly large skin-eruption covering cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before confessing the offence. [Paac.90]

Acquiring an overly large rains-bathing cloth after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the cloth down to size before confessing the offence. [Paac.91]

Acquiring an overly large robe after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the robe down to size before confessing the offence. [Paac.92]

Food

Eating food obtained from the same public alms center two days running, unless one is too ill to leave the center, is a paacittiya offence. [Paac.31]...

Accepting more than three bowlfuls of food that the donors prepared for their own use as presents or for provisions for a journey is a paacittiya offence. [Paac.34]

Eating staple or non-staple food, after accepting it — when one is neither ill nor invited — at the home of a family formally designated as "in training," is a patidesaniya offence. [Pat. 3]...

Lodgings

When a bhikkhu is building or repairing a large dwelling for his own use, using resources donated by another, he may not reinforce the window or door frames with more than three layers of roofing material or plaster. To exceed this is a paacittiya offence. [Paac.19]

Acquiring a bed or bench with legs longer than eight Sugata fingerbreadths after making it — or having it made — for one's own use is a paacittiya offence requiring that one cut the legs down before confessing the offence. [Paac.87]

Acquiring a bed or bench stuffed with cotton down after making it — or having it made

— for one's own use is a paacittiya offence requiring that one remove the stuffing before confessing the offence. [Paac.88]...

Bowls and other requisites

Carrying wool that has not been made into cloth or yarn for more than three leagues is a nissaggiya paacittiya offence. [Nis. Paac.16]

Keeping an alms bowl for more than ten days without determining it for use or placing it under dual ownership is a nissaggiya paacittiya offence. [Nis. Paac.21]

Acquiring a needle box made of ivory, bone or horn after making it — or having it made — for one's own use is a paacittiya offence requiring that one break the box before confessing the offence. [Nis. Paac.86]

Communal Harmony

To persist in one's attempts at a schism, after the third announcement of a formal rebuke in a meeting of the Community, is a sa"nghaadisesa offence. [Sa"ngh. 10]

To persist in supporting a potential schismatic, after the third announcement of a formal rebuke in a meeting of the Community, is a sa"nghaadisesa offence. [Sa"ngh. 11]

To persist in being difficult to admonish, after the third announcement of a formal rebuke in the Community, is a sa"nghaadisesa offence. [Sa"ngh. 12]

To persist — after the third announcement of a formal rebuke in the Community — in criticizing an act of banishment performed against oneself is a sa"nghaadisesa offence. [Sa"ngh. 13]...

Telling an unordained person of another bhikkhu's serious offence — unless one is authorized by the Community to do so — is a paacittiya offence. [Paac. 9]

Persistently replying evasively or keeping silent when being questioned in a meeting of the Community in order to conceal one's own offences — after a formal charge of evasiveness or uncooperativeness has been brought against one — is a paacittiya offence. [Paac. 12]

If a Community official is innocent of prejudice, criticizing him within earshot of another bhikkhu is a paacittiya offence. [Paac. 13]

When one has set a bed, bench, mattress or stool belonging to the Community out in the open: Leaving its immediate vicinity without putting it away or arranging to have it put away is a paacittiya offence. [Paac. 14]

When one has spread bedding out in a dwelling belonging to the Community: Departing from the monastery without putting it away or arranging to have it put away is a

paacittiya offence. [Paac. 15]

Encroaching on another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, with the sole purpose of making him uncomfortable and forcing him to leave, is a paacittiya offence. [Paac. 16]

Causing a bhikkhu to be evicted from a dwelling belonging to the Community — when one's primary motive is anger — is a paacittiya offence. [Paac. 17]

Sitting or lying down on a bed or bench with detachable legs on an unplanked loft in a dwelling belonging to the Community, is a paacittiya offence. [Paac. 18]

Deliberately tricking another bhikkhu into breaking Paacittiya 35, in hopes of finding fault with him, is a paacittiya offence. [Paac. 36]

Speaking or acting disrespectfully when being admonished by another bhikkhu for a breach of the training rules is a paacittiya offence. [Paac. 54]

Agitating to reopen an issue, knowing that it was properly dealt with, is a paacittiya offence. [Paac. 63]

Not informing other bhikkhus of a serious offence that one knows another bhikkhu has committed — either out of a desire to protect him from having to undergo the penalty, or to protect him from the jeering remarks of other bhikkhus — is a paacittiya offence. [Paac. 64]

Acting as the preceptor in the ordination of a person one knows to be less than 20 years old is a paacittiya offence. [Paac. 65]

Refusing to give up the wrong view that there is nothing wrong in intentionally transgressing the Buddha's ordinances — after the third announcement of a formal rebuke in a meeting of the Community — is a paacittiya offence. [Paac. 68]

Consorting, joining in communion or lying down under the same roof with a bhikkhu who has been suspended and not been restored — knowing that such is the case — is a paacittiya offence. [Paac. 69]

Supporting, receiving services from, consorting or lying down under the same roof with an expelled novice — knowing that he has been expelled — is a paacittiya offence. [Paac. 70]

Saying something as a ploy to excuse oneself from training under a training rule when being admonished by another bhikkhu for a breach of the rule is a paacittiya offence. [Paac. 71]

Criticizing the discipline in the presence of another bhikkhu, in hopes of preventing its study, is a paacittiya offence. [Paac. 72]

Using half-truths to deceive others into believing that one is ignorant of the rules in the Patimokkha, after one has already heard the Patimokkha in full three times, and a formal act exposing one's deceit has been brought against one, is a paacittiya offence. [Paac. 73]

Giving a blow to another bhikkhu, when motivated by anger, is a paacittiya offence. [Paac. 74]

Making a threatening gesture against another bhikkhu when motivated by anger is a paacittiya offence. [Paac. 75]

Saying to another bhikkhu that he may have broken a rule unknowingly, simply for the purpose of causing him anxiety, is a paacittiya offence. [Paac. 77]

Eavesdropping on bhikkhus involved in an argument over an issue — with the intention of using what they say against them — is a paacittiya offence. [Paac. 78]

Complaining about a formal act of the Community to which one gave one's consent — if one knows that the act was carried out in accordance with the rule — is a paacittiya offence. [Paac. 79]

Getting up and leaving a meeting of the Community in the midst of a valid formal act — without having first given one's consent to the act, and with the intention of invalidating it — is a paacittiya offence. [Paac. 80]

After participating in a formal act of the Community giving robe-cloth to a Community official: Complaining that the Community acted out of favoritism is a paacittiya offence. [Paac. 81]

When the Community is dealing formally with an issue, the full Community must be present, as must all the individuals involved in the issue; the proceedings must follow the patterns set out in the Dhamma and Vinaya. [Adhikarana samatha 1]

If the Community unanimously believes that a bhikkhu is innocent of a charge made against him, they may declare him innocent on the basis of his memory of the events. [Adhikarana samatha 2]

If the Community unanimously believes that a bhikkhu was insane while committing offences against the rules, they may absolve him of any responsibility for the offences. [Adhikarana samatha 3]

If a bhikkhu commits an offence, he should willingly undergo the appropriate penalty in

line with what he actually did and the actual seriousness of the offence. [Adhikarana samatha 4]

If an important dispute cannot be settled by a unanimous decision, it should be submitted to a vote. The opinion of the majority, if in accordance with the Dhamma and Vinaya, is then considered decisive. [Adhikarana samatha 5]

If a bhikkhu admits to an offence only after being interrogated in a formal meeting, the Community should carry out an act of censure against him, rescinding it only when he has mended his ways. [Adhikarana samatha 6]

If, in the course of a dispute, both sides act in ways unworthy of contemplatives, and the sorting out of the penalties would only prolong the dispute, the Community as a whole may make a blanket confession of its light offences. [Adhikarana samatha 7]

The Etiquette of a Contemplative

... Handing food or medicine to a mendicant ordained outside of Buddhism is a paacittiya offence. [Paac. 41]

When on almsround with another bhikkhu: Sending him back so that he won't witness any misconduct one is planning to indulge in is a paacittiya offence. [Paac. 42]...

Watching a field army — or similar large military force — on active duty, unless there is a suitable reason, is a paacittiya offence. [Paac. 48]

Staying more than three consecutive nights with an army on active duty — even when one has a suitable reason to be there — is a paacittiya offence. [Paac. 49]

Going to a battlefield, a roll call, an array of the troops in battle formation or to see a review of the battle units while one is staying with an army is a paacittiya offence. [Paac. 50]...

Tickling another bhikkhu is a paacittiya offence. [Paac. 52]

Jumping and swimming in the water for fun is a paacittiya offence. [Paac. 53]

Attempting to frighten another bhikkhu is a paacittiya offence. [Paac. 55]

Lighting a fire to warm oneself — or having it lit — when one does not need the warmth for one's health is a paacittiya offence. [Paac. 56]

Bathing more frequently than once a fortnight when residing in the middle Ganges Valley, except on certain occasions, is a paacittiya offence. [Paac. 57]

Hiding another bhikkhu's bowl, robe, sitting cloth, needle case or belt — or having it hid

— either as a joke or with the purpose of annoying him, is a paacittiya offence. [Paac. 60]

Traveling by arrangement with a group of thieves from one village to another — knowing that they are thieves — is a paacittiya offence. [Paac. 66]

Eating alms food

When eating, a bhikkhu should:

eat his food methodically, from one side of the bowl to the other.

eat bean curry only in proper proportion to the rice.

level his rice before eating from it.

refrain from throwing away — in an inhabited area — bowl-rinsing water that has grains of rice in it. [Sekhiya]

Appendix C: Pali Pronunciation

This appendix[130] is for those people who are interested in the Paali language and the pronunciation of the various Paali words found in this book.

The Paali alphabet is made up of forty-one letters. These are divided into eight vowels, thirty-two consonants, and one pure nasal sound called niggahita [the .m].

The Vowels

a as in about

aa as in father

i as in hit

ii as in machine

u as in pull

uu as in rule

e as in grey

o as in hole

The Consonants

k as in king

kh as in backhand

g as in gone

gh as in log-head

"n as in sing

c as in ancient

ch as in check

j as in joy

jh is an aspirated j

ñ as ny in canyon

.t is (something like) a nasalized t

.th is an aspirated .t

.d is (something like) a nasalized d

.dh is an aspirated .d
.n is (something like) a nasalized n
t as in stop
th as in Thames (never as in the English the)
d as in dog
dh is an aspirated d
n as in name
p as in spot
ph as in upholstery (never as in the English photo)
b as in bat
bh is an aspirated b
m as in mother
y as in yes
ay as in Aye!
r as in run
l as in long
v as w in wine
s as in sun
h as in hot
.l as in felt
.m as ng in sang

The dentals t and d are pronounced with the tip of the tongue placed against the front upper teeth

The aspirates kh, gh , .th , .dh , th , dh , ph , bh , are pronounced with an h sound immediately following; e.g., in blockhead, pighead, cat-head, log- head, etc., where the h in each is combined with the preceding consonant in pronunciation.

Appendix D: Examples of Vinaya Practice

This appendix illustrates how the bhikkhu's rules are actually practiced in different monasteries and communities. Each example is taken from the community's own guide or from devotees' experience.

(1) Australia: Bodhinyana Monastery

A Lay Buddhist's Guide to the Monks' Code of Conduct[131]

... A bhikkhu must have all eatables and drinkables (including medicines) except plain water, formally offered into his hands or placed on or into something in direct contact with his hands. In order to prevent contact with a woman, he will generally set down a cloth to receive things offered by a lady... In the Forest Tradition of which our resident monks are a part, milk is considered to be a food, as are malted drinks such as Ovaltine and Milo, so none of these would be allowed outside the proper times.

In accordance with the discipline a bhikkhu is prohibited from eating fruit or vegetables

containing fertile seeds. So when offering such things, a lay person can either remove the seeds, or make the fruit allowable by slightly damaging it with a knife. This is done by piercing the fruit and saying at the same time "kappiya.m bhante" (meaning "I make this allowable, sir").

It is instructive to note that rather than limiting what can be offered, the Vinaya lays emphasis on the mode of offering. It regards the proper way of offering as being when the lay person approaches within a forearm's distance of the bhikkhu, has a respectful manner (so for example, one would try to be lower than the bhikkhu) and is offering something that a bhikkhu can manage to carry(!). All this serves to make the act of offering a mindful and reflective one irrespective of what one is giving — and allows great joy to arise...

Forest bhikkhus generally make their own robes from the cloth that is given. Plain white cotton is always useful (it can be dyed to the correct dull ochre) or worsted for the thicker robe (Sanghati). In a cold climate, the basic 'triple robe' of the Buddha is supplemented with sweaters, beanies, socks, etc., and these, of an appropriate brown color, can also be offered...

The bhikkhu's precepts do not allow him to sleep more than three nights with an unordained male, and not even to lie down in the same room with a female. In providing a temporary room for a night one need not provide a great deal of furniture, a simple spare room that is private is adequate...

A bhikkhu is allowed to use medicines if they are offered in the same way as food. Once offered, neither food nor medicine should be handled again by a lay person, as that renders it no longer allowable. Medicines can be considered as those things that are specifically for illness; those things that have a tonic or reviving quality (such as tea or sugar); and certain items which have a nutritional value in times of debilitation, hunger or fatigue (such as cheese, miso soup).

There are different limitations regarding the amount of time that a bhikkhu can store such 'medicines':

One day allowance: Filtered fruit juice (i.e., free of pulp) of any fruit smaller than an average fist. These juices are allowed to be received and drunk any time between one dawn and the dawn of the next day — this time-limit prevents the danger of fermentation.

Seven day allowance: Ghee, animal or vegetable oil, honey, any kind of sugar (including molasses) and cheese can be kept and consumed any time up to the dawn of the eighth day after which they were received.

'Lifetime' allowance: Pharmaceutical medicines, vitamins; plant roots such as ginger, ginseng; herbal decoctions such as camomile; beverages such as tea, coffee and

cocoa...

At no time does the monk request food. This principle should be borne in mind when offering food — rather than asking a monk what he would like, it is better to ask if you can offer some food. Considering that the meal will be the one meal of the day, offer what seems right recognizing that the bhikkhu will take what he needs and leave the rest. A good way to offer is to bring bowls of food to the bhikkhu and let him choose what he needs from each bowl.

One can also make an invitation, 'pavarana,' to cover any circumstances that you might not be aware of — a health problem, need for a toothbrush, etc., by saying, "Bhante, if you are in need of any medicine or requisites, please let me know." To avoid misunderstanding it is better to be quite specific, such as — "Bhante, if you need any more food...", "If you need a new pair of sandals..." Unless specified an invitation can only be accepted for up to four months after which time it lapses unless renewed. Specifying the time limit, or giving some indication of the scope of the offering is good, in order to prevent misunderstanding — so that, for instance, when you are intending to offer some fruit juice, the bhikkhu doesn't get the impression you want to buy a washing machine for the monastery!...

In practical terms, monasteries are financially controlled by lay stewards, who then make open invitation for the Sangha to ask for what they need, under the direction of the Abbot. So junior monks even have to ask an appointed agent (generally a senior bhikkhu or abbot) if they may take up the steward's offer — to pay for dental treatment, obtain footwear or medicines, for example. This means that as far as is reasonably possible, the donations that are given to the stewards to support the Sangha are not wasted on unnecessary whims.

If a lay person wishes to give to a particular bhikkhu, but is uncertain of what he needs, he should make invitation. Any financial donations should not be made to 'X Bhikkhu' but to the stewards of the monastery, perhaps mentioning if it's for a particular item or for the needs of a certain bhikkhu. For items such as traveling expenses, money can be given to an accompanying anagarika (dressed in white) or accompanying lay person, who can buy tickets, drinks for the journey, or anything else that the bhikkhu may need at that time. It is quite a good training for a lay person to actually consider what items are necessary, and offer those rather than money...

Bhikkhus should have a male present who can understand what is being said when conversing with a lady, and a similar situation holds true for nuns...

So to prevent such misunderstandings — however groundless — a bhikkhu has to be accompanied by a man whenever in the presence of a woman — on a journey or sitting alone in a secluded place (one would not call a meditation hall or a bus station a secluded place). Generally, bhikkhus would also refrain from carrying on correspondence with women, other than for matters pertaining to the monastery, travel

arrangements, providing basic information, etc., When teaching Dhamma, even in a letter, it is easy for inspiration and compassion to turn into attachment...

Accordingly for a Dhamma talk, it is good to set up a room where the teachings can be listened to with respect being shown to the speaker. In terms of etiquette — graceful conversation rather than rude — this means affording the speaker a seat that is higher than his audience, not pointing one's feet at the speaker, removing headgear when listening to the talk, and not interrupting the speaker. Questions are welcome at the end of the talk.

Also as a sign of respect, when inviting a bhikkhu, it is usual for the person making the invitation to also make the travel arrangements — directly or indirectly...

Lay people may be interested in applying [these] conventions [of etiquette] for their own training in sensitivity, but it should not be considered as something that is necessarily expected of them.

Firstly, there is the custom of bowing to the shrine or teacher. This is done when first entering their presence or when taking leave. Done gracefully at the appropriate time, this is a beautiful gesture that honors the person who does it; at an inappropriate time, done compulsively, it appears foolish. Another common gesture of respect is to place the hands so that the palms are touching, the fingers pointing upwards, and the hands held immediately in front of the chest. The gesture of raising the hands to the slightly lowered forehead is called 'añjali.' This is a pleasant means of greeting, bidding farewell, saluting the end of a Dhamma talk, concluding an offering.

Body language is something that is well understood in Asian countries. Apart from the obvious reminder to sit up for a Dhamma talk rather than loll or recline on the floor, one shows a manner of deference by ducking slightly if having to walk between a bhikkhu and the person he is speaking to. Similarly, one would not stand looming over a bhikkhu to talk to him or offer him something, but rather approach him at the level at which he is sitting.

(2) New Zealand: Bodhinyanarama Monastery Advice for Guests[132]

... The Abbot is usually addressed as "Ajahn," which comes from the Thai, and means "Teacher." Other monks can be addressed as "Venerable," or the Thai equivalent "Tahn." These designations may or may not be followed by the ordained name of the individual. Alternatively, any monk can be called "Bhante," a more general term. In this tradition it is considered impolite to refer to monks by their ordained names without the appropriate honorific preceding it...

The Precepts: The Community at Bodhinyanarama is bound by the monastic code of conduct, the basis of which is formalized into the following eight precepts:

1. Harmlessness: not intentionally taking the life of any living creature.
2. Trustworthiness: not taking anything which is not given.
3. Chastity: refraining from any sexual activity.
4. Right Speech: avoiding false, abusive or malicious speech.
5. Sobriety: not taking any intoxicating drink or drug.
6. Renunciation: not eating after midday.
7. Restraint: refraining from attending games and shows, and from self-adornment. (Guests are asked to dress modestly, and not to play radios, musical tapes or instruments.)
8. Alertness: to refrain from overindulgence in sleep.

These are intended as a means of promoting harmony within the community and as a framework for contemplation. Guests are requested to undertake these precepts wholeheartedly for the insight they offer, and out of consideration for everyone else in the community...

1. Take special care to dress and act with modesty (seventh precept). In a place where chastity is observed, it is fitting to tone down the attractive qualities of personal appearance and behavior. When in the company of a monk, nun or novice, keep in mind that their discipline prohibits physical contact with members of the opposite sex.

2. The property of the monastery has come from someone's generosity to the Sangha and guests are asked to treat it respectfully. Personal belongings should be kept tidy, particularly in spaces that are being used communally. If anything needs repair, replacing or refilling, please let the guest master know.

3. A monastery is a sanctuary from the usual worldly concerns, for those who have dedicated themselves to spiritual practice. As guests are sharing in this life as visitors, it is not appropriate to come and go without notice, or to engage in external business during their stay...

(3) Thailand: Wat Pah Nanachat
Observances[133]

... Laymen are expected to wear white or light colored clothing during their stay... Men bathe at the wells and are asked not to bathe naked, but to use a bathing cloth or swimming trunks and not to walk bare chested in public areas of the Wat.

Women are expected to wear all white or white blouses and black skirts...

If talking with senior monks, particularly the teacher, find a convenient time and place. Senior monks should be addressed as "Ajahn," others as "Tahn" and novices as "Nayn." These designations may or may not be followed by the Pali name of the individual. It is considered impolite to refer to ordained people by their Pali names without the appropriate honorific preceding it...

Thai culture has an extensive etiquette and varied social customs — stemming largely from the monks' Code of Discipline — governing many aspects of physical behavior, comprising a form of rules for proper body language. Most apparent are the gestures of respect used within a monastic community which help to open the heart, compose the mind and encourage a sense of kindness to others. These forms of courtesy help to develop a sensitivity towards the others to whom one relates on a daily basis and reduce the number of upsets arising through inconsiderate or aggressive behavior...

[Añjali] is a customary gesture used by Thais greeting others and also during the time one is speaking with a monk. Also known in Thai as the wai, it consists of raising the hands to the chest, palms together. The gesture is also used after offering something to or receiving something from an ordained person.

...The formal bow or grahp is another frequently used formality, being an excellent means of expressing respect for the Buddha, Dhamma, Sangha and for cultivating humility. Always bow before sitting down in the sala, Bot or Abbot's kuti. At the end of the meetings and when getting up either after the drink or from conversing with a monk, remember to bow three times...

In all postures try and be aware of where the body is in relation to a monk, especially if he is teaching Dhamma. When walking with a monk, it is customary for lay-people to walk a little behind, rather than immediately at his side. If a lay person has occasion to pass in front of a monk who is seated, it is polite to stoop.

If a monk is sitting, lay people should squat or sit down before addressing him; it is considered improper for lay people to be on a higher level when speaking with a monk. The Buddha instructed monks not to teach Dhamma to one who is unprepared or showing disrespect (allowances being made for those in poor health). When sitting and receiving a talk or conversing with a monk it is customary to sit in the pup-piap position — one leg bent in front, the other folded at the side. Sitting with the arms clasped around knees is improper. If sitting on a chair, sit attentively and erect...

It is inappropriate to lie down in the sala or sit with one's feet outstretched towards a Buddha image or monk...

Be careful not to touch food or medicines already offered without first informing a monk...

Eating should be done in silence and without a lot of scraping and banging of utensils or making unnecessary mess. One should not eat or drink standing up.

After midday, all members of the community should refrain from partaking of any food, including drinks containing milk, cereals, eggs, etc., or any kind of soup. There are certain 'medicines' allowable for consumption under the Vinaya. These include: fruit

juice (uncooked and strained), soft drinks, butter and ghee, vegetable oil, honey and molasses (including sugar), tea, coffee, cocoa and herbal drinks. Such medicines are kept separately and offered as needed...

Visitors should be aware of the proper mode of conduct for men and women within the setting of a forest monastery. They should be aware that some behavior, quite acceptable and normal enough for foreigners, is open to misinterpretation by the Thai community, whose standards naturally differ.

Complete segregation of the sexes is mandatory at all times. No men should enter the women's lodgings (or vice versa) without permission from the Abbot. If any contact is necessary, it should be done through the Abbot. Laymen should be careful in the kitchen not to get too close to laywomen, especially Thais.

Women are asked to be discreet and respectful when relating to monks, maintaining an even greater distance than with laymen. Take the Thai laywomen as examples in the proper way to behave with monks, such as perhaps kneeling down or squatting if conversing with a monk.

Women should be aware that it is an offence against his discipline if a monk touches a woman. If offering something to a monk either place it in his bowl or on his special receiving cloth — never directly into his hands. Male visitors should be aware that women with shaved heads may prefer not to hand anything to or receive anything directly from you. Put it down first and let the other person pick it up. Women must be careful entering rooms (such as the library) where a monk might be present; it is an offence for a monk to be alone with a woman in a closed room.

(4) Advice from a Western Woman Visiting a Thai Forest Monastery

You will find [at the forest monastery] that locker space is provided for your food (you must not take anything edible out of the kitchen area) and there is usually a thermos of ice cubes, an ice box for perishables, there's a shower room and toilet. You wash your clothes by the well pump — not from the rain water tanks! There is no electricity so you will need a torch and plenty of candles and a good lighter or matches.

Ask for a place to put your valuables in a 'lock up.' You will be shown where you are to stay which is in a separate area of the monastery away from where the monks stay. However, please remember to dress suitably. The lay women on eight precepts wear white tops and black-wrap over skirts. If you are not going to keep the full eight it does not matter much what you wear as long as it is modest and the colors are muted.

You are provided with a mosquito net, blankets and pillow and pillow case. (But don't just take anything until you are sure it has been made available to you.) I also take anti-mosquito cream, antiseptic wipes, bandaids, tissue, cold water washing powder, soap, prickly heat powder. Torch (flash light), 'flip-flops (slip-on sandals), sleeping bag sheet, towel, and such like.

'Allowables' for the afternoon include: butterscotch, boiled sweets, dark chocolate, cheese, tea or coffee. ('Ovaltine,' soy milk and coffee whiteners are not allowed in the afternoon at this Wat.)

It is customary to bow three times when one sees one's teachers and when one goes to the main hall (sala). If you notice what the Thais do you will soon get the hang of it. You will probably feel rather lost for the first 24 hours but then with patience and mindfulness everything should come together. The Thais — and especially one's teachers — are so good and generous to us that I feel it's important not to offend them.

In the afternoon (or evening) there is usually a chance to listen to a Dhamma talk. In the morning one can prepare food to offer to the monks and to share with one's fellow meditators. The rest of the day one can work out a meditation routine which suits one.

Most people make a donation — there is no charge at all — before they leave. Tan Acharn (the abbot) doesn't like people to give more than they can afford. You must find out exactly how to do it.

(5) Auckland Vihara Suggested Practice[134]

If you meet the monk in the shrine room or inside the house show your respect before you start your discussion. When you leave, please do the same.

When the monk is giving a sermon, please do not interrupt until question time. Avoid walking in and out of the room while the sermon is in progress.

Please do not engage in frivolous talk or shake hands with the monk. When speaking to the monk always be polite and never raise your voice.

Do not point the feet or your back towards the monk. This is considered disrespectful.

Unless you are serving a meal out of a dish, always offer anything with both hands. Do not leave it in front of a monk without offering it.

Another person should always accompany a female person when going to see the monk. Even when providing transport for the monk a male person should always accompany a female person and the female person should not sit next to the monk.

Lay people should not have their meals in front of the monk, and they should eat only after the monk has finished his meal.

Please do not disturb the monk when he is resting or meditating. Please remember that monks also need to rest and therefore do not engage in lengthy discussions. Preferably, ask for permission before your discussion.

Please do not run about inside the temple. Parents should ensure that children behave well. The temple is a sacred place and at all times people should behave in a calm and quiet manner.

Please do not wear shoes, caps or hats inside the shrine room. If you are talking to the monk please remove your hat.

A Woman's View

Standard of clothing for women: Clothes should not be too revealing such as shorts, miniskirt, low-cut or sleeveless garments.

Breast feeding is not appropriate in the presence of a monk or even in the same room.

It is not respectful to stretch out one's legs when seated, or point them in the direction of the monk or Buddha Statue.

People should not stand and talk to a monk when he is seated.

The norms of good manners should be observed, e.g., people should not talk and laugh loudly or make a noise when the monk is talking to someone in the same room.

Women should not have a private conversation with a monk or be alone in the same room without a male person being present.

(6) A Thai Wat in Australia[135]

The Correct Things to do When Offering

General hints, Observances

A bhikkhu(s) should be approached respectfully by the person offering daana, who should always try to maintain a bodily position lower than that of the bhikkhu.

The person making the offering should be shoeless, modestly dressed (see note below) and should have a generally respectful demeanour towards the bhikkhu(s).

As with any greeting or approach to a bhikkhu, the person offering daana should pay respects in the normal way by bowing three times — once for each of the Triple Gem.

If in doubt as to how to proceed beyond this basic approach other experienced members of the lay community or the bhikkhu(s) themselves are sure to be able to offer helpful directions.

As a general rule, one does not speak to a bhikkhu while offering daana, unless the bhikkhu initiates some conversation.

To move with mindfulness and perhaps a bit more slowly than usual lessens the likelihood of mishaps.

Remember, the best way of learning and of keeping out of potentially embarrassing situations is to seek guidance from others present or, if there is a language barrier, to follow the example of those around you. But remember, too, that rules for men and women are very different so make sure you are following the example of a member of the same gender!

It is very important for everyone to always maintain a respectful distance from the bhikkhus, the Sangha.

Offering food

The two most common situations for offering daana in the form of food is when a line of bhikkhus is seated on a dais accepting daana, or when a line of bhikkhus is on alms round (pindabat).

On the Dais

In this situation the lay person should join the line of people making offerings, if there is one. If they are offering singly, then the procedure is basically the same.

The person making the offering should kneel once they are sufficiently close enough to the bhikkhu(s), and signal their intent to offer food, drink, etc., by holding the item above them and to their forehead, at the same time mindfully recollecting the inner purpose for the offering.

The usual order is to offer plain cooked rice first, followed by other dishes. In this way a person may offer several times.

Food is placed with care into the alms bowl, beginning with the most senior bhikkhu and then proceeding down the line (usually from left to right when facing the seated line).

Once the offering has been made, the person should move back and away while still facing the bhikkhus and maintaining a low position. They might also, at this stage, repeat the respectful greeting of bowing three times.

It is very important to maintain a respectful distance and to place the food carefully and gently in the center of the bowl without touching or interfering with it in any way.

After all the offerings have been made, the bhikkhus will chant and then have their meal.

When the bhikkhus have finished arranging their meal, it is usual for the most senior bhikkhu to lead the others in the blessing chanting for the lay community gathered. The most senior bhikkhu will then indicate that the lay people can now eat.

On alms round

When offering food to a line of monks making an alms round, it is important to be well prepared and ready in position somewhere along their round before they arrive so as not to delay them on their round.

Wait quietly, using the time to reflect on the meaning of the action about to take place.

The food should be kept well off the ground and shoes should be removed in readiness.

When the bhikkhus are seen to be approaching, the person should kneel and hold the food above their head in an offering position and reflect on the meaning of the action about to take place.

Once the bhikkhu stops, the person should stand and place a portion of the food into the open alms bowl that the bhikkhu will be silently offering while maintaining a position lower than that of the bhikkhu (this is most easily achieved by slightly bending the knees and/or bending from the waist). If the bowl is full, the lid of the bowl might be offered.

It is very important to maintain a respectful distance and to place the food carefully and gently in the center of the bowl without touching or interfering with it in any way.

Kneel again and repeat the procedure until daana has been offered to all the bhikkhus.

Once the line moves away, it might be appropriate to pay respects in the usual way.

Offering daana other than food

Women

When a lay woman wishes to offer a bhikkhu some kind of daana other than food, (e.g., books, beverages, medicines) the first step is to approach the seated bhikkhu respectfully in the manner outlined above, pay respects, and let him know that you would like to make the offering, indicating exactly what the nature of the offering is. (In this way the bhikkhu can circumvent any inadvertently inappropriate offering.)

The bhikkhu will place down a piece of cloth and the person can then move forward and carefully place the offering on it.

The person should then pay respects again and move back a little. As with food offerings, shoes should be removed, and a low position in relation to the bhikkhu should be maintained.

Men

Lay men can follow the above procedure also, except that the item offered can be handed directly to the bhikkhu.

Ways of Relating to Monks

General

When visiting bhikkhus the lay person should pay respects to them in the usual way by bowing three times to each of the bhikkhus present in the order of their ordination if this is known.

The lay person can then assume a natural, comfortable seated position a little back from, and, if possible, lower than the bhikkhu. The only thing to remember here is that, if health permits, feet should be tucked under and away as it is not polite to point feet directly at a bhikkhu (or, in fact, any Thai person).

When addressing a bhikkhu it is usual to place both hands together at chest height when talking to him, or when he is replying — especially when he is expounding

dhamma. Apart from indicating respect for the Sangha, this action helps with general mindfulness. If seeking advice or a dhamma explanation from a bhikkhu, a lay person would allow for spaciousness in a conversation, i.e., allow for pauses in the conversation before the bhikkhu speaks or replies.

Although tempting, it is a good idea not to get caught up in conversations about worldly matters with either the bhikkhus or with other lay people when sitting in the presence of the Sangha.

Lay women especially have to exercise great mindfulness when in the presence of the Sangha. If, for example, a lay woman finds herself left alone in the presence of a bhikkhu, e.g., other friends have moved away or left, the most appropriate thing to do is to pay respects to that bhikkhu and leave.

When walking in the company of bhikkhus lay people should walk a little behind, but still within speaking distance.

A lay person would not stand too close to a bhikkhu when he is standing. It is better to move a small distance away and assume a squatting position, if it feels comfortable to do this.

Paying respects

While not compulsory in any way, to pay respects in the traditional way to either a Buddha image or the Sangha is the most basic sign of a lay person's respect for the Triple Gem. It is also an excellent exercise in mindfulness. To learn the correct and most graceful way to execute this action, it is usually easiest to follow the example of an experienced lay person or the bhikkhus themselves who also must pay respects to Buddha images or more senior bhikkhus.

Dress

When visiting a Wat or temple, it is good to be mindful about the type of clothing one wears — just as when going to a church or sacred building of any kind.

Dress for both men and women should be modest and unrevealing, and excessive ornamentation should be avoided.

Lay women especially should pay attention to what they wear, avoiding things like sheer fabrics; low necklines; sleeveless tops. Serious practitioners will consider not wearing perfume, make-up or jewellery as well.

End Notes

1.

Vinaya has been translated as 'Discipline' in the complete translation of six volumes (The Book of the Discipline) by the Pali Text Society. Literally it means leading away ('discipline by leading away faults') and covers the bhikkhu's bodily and verbal actions

as he extricates himself from suffering. (See also BA p.34)

2.

In this work I have used bhikkhu and monk interchangeably.

3.

See Appendix B for a summary of most of the other Paa.timokkha Rules.

4.

See Appendix A. See also An Introduction to Buddhism, pp. 196-212

5.

Uposatha, see Appendix A

6.

The Mahaaparinibbana Sutta (DN II, 156) reports that the Lord Buddha told Venerable AAnanda that the Sangha could abolish the minor rules after his Final Passing Away. However, the Council held soon afterwards decided that leaving well enough alone was safer and so did not change anything, mainly because Ven. AAnanda had failed to ask what these 'minor rules' were. This conservative approach right from the beginning enabled the original Teachings to be preserved.

(See also Beginnings: The Pali Suttas by Samanera Bodhesako, Wheel Publication No. 313-315)

7.

"Buddhism is the world-renouncing religion par excellence and the source, one suspects, of all monasticism as it developed in other religions based on quite different 'theological' foundations, notably Christianity and Islam." (From Oxford professor R.C. Zaehner's Foreword to The Origin and The Early Development of Buddhist Monachism.)

8.

Paali is the ancient Indian language (akin to Sanskrit) in which all the Theravaadin Buddhist Scriptures have been preserved. (See also Appendix C.)

9.

"In the Buddha's time, the style of clothing of one gone forth and that of a householder were very similar — a cloth around the waist and one across the shoulders... The only difference would be in the color, that is, ochre for one gone forth." (HS ch.8)

10.

See Glossary.

11.

He keeps the Eight Precepts, shaves his head and wears white robes.

12.

These are the Guidelines that determine how a rule is applied under changed circumstances. See Modernization? The Great Standards.

13.

Someone has calculated that at this time the most-distant Theravaadin bhikkhus are in Iceland to the North and New Zealand to the South.

14.

Sometimes this is on the weekly Observance Day (see Uposatha, Appendix A), sometimes when spending longer periods at a monastery. In some places this forms a preliminary stage to becoming a bhikkhu. For example, at some monasteries in England,

a candidate usually has to live under Eight Precepts and wear white as an anagarika (homeless one) before he will be considered for ordination.

15.

Samantapaasaadikaa I, 102; See Vinaya in Theravada Temples in the United States.

16.

See OP pp.13-17

17.

The Going-forth into the Homeless Life is sometimes rendered by the English word 'ordination.' Whatever that word's connotations, it is still an easy shorthand.

18.

"One under 15 years of age, unless he can scare crows (i.e., is mature) should not be given the pabbajaa for becoming a saama.nera (Vin.I,79). After receiving their parent's consent (Vin.I,83), they were to shave their head and beard, put on the ochre robe and, paying respects to the bhikkhu, receive the Three Refuges and the Ten Training Precepts." (HS ch.19)

19.

"To qualify for Acceptance a candidate must also have the necessary robes, bowl and a preceptor. When the Acceptance procedure was finalized, the candidate was formally asked if he was free of the various obstacles to qualification,... as well as being a human, a man, at least 20 years of age, having parent's consent and complete as to robes and bowl. He was further asked to state his own name and that of his Preceptor." (HS ch.19)

20.

OP pp.17-24

21.

This is the Admonition (Anusaasana), which always includes an explanation of the four Offences of Defeat (sexual-intercourse, theft, murder and falsely claiming supernormal powers) together with the four supports or basic requisites (almsfood, robes made from thrown away cloth, lodging at the foot of a tree, medicine of fermented urine).

22.

"... even though he has knowledge of Dhamma and Vinaya, yet it is not proper if he does not take [dependence] nissaya and live under the control of his [preceptor] or [teacher]. For him not to live in this way is prohibited by the Buddha." (EV,II,p.52)

23.

"He is one who has faith, shame, fear of evil, effort, and mindfulness; He is complete with moral precepts, good conduct, right view, deep learning and wisdom; He knows what is [an offence], what is not [an offence], what is a light [offence], what is a heavy [offence], and he has memorized correctly the Paa.timokkha without any mistakes; He has five or more Rains." (EV,II,p.53)

24.

"He himself can nurse, or order to nurse, a sick [dependent monk]. He can put an end to, or seek another to put an end to, passion arisen in a [dependent monk] who is dissatisfied with the [holy life of a monk]. He can relieve boredom with the Dhamma-path which has arisen for a [dependent monk], or get another to do so. He knows [offences] and the ways out of [offences]; He can train a [dependent monk] in the highest training

in proper conduct and give advice to [him] on the principal training in the pure life, the Buddha-law which is essential for the [holy life]. He can give progressive advice in the Dhamma and Vinaya. He can release a [dependent monk] from the wrong view by way of Dhamma; He has ten Rains or more than that." (EV,II,p.53)

"It seems that these principles are not for the bhikkhu to consider for himself. It is for the consideration of his [preceptor] or teacher or of an Elder who is his senior, whether it is proper or not for a bhikkhu who lives with them to be released and to stay alone, and whether a bhikkhu who is released from [dependence] is able to be a [leader of an assembly of monks]." (See EV,II,pp.45-54)

25.

For an interesting description of this aspect see Burmese Buddhist Culture.

26.

This special leave of absence (sattaaha) can only be taken in order to: visit or nurse ill Dhamma-friends and parents; support fellow bhikkhus who are thinking of disrobing; to attend to some essential duty of the Community; to support faithful lay devotees who make an invitation. (See EV,II,pp.84; 89-90)

26b.

See note 31.

27.

Nowadays, there is much interest among women wanting to re-establish such a lineage but how to achieve this is problematic. Fortunately, there are places where women can practice the 'Holy Life' in robes as dasasiila mata nuns, developing the best way of Dhamma practice for themselves. (Dasasiila mata is a nun's ordination based on the Ten Precepts.) For example: the Nuns Community, Amaravati Buddhist Monastery, Great Gaddesden, N9 Hemel Hempstead, Herts HP1 3BZ, UK. (See also BA ch.VII)

28.

"The Paa.timokkha recitation on the Uposatha days thus would be the primary communal activity of the Buddhist Sangha, an occasion to meet together in communal confirmation of the standards of behavior to which they were all committed." (HS ch.20)

29.

Note that anyone guilty of an offence of Defeat is automatically no longer a bhikkhu and therefore cannot take part in the Paa.timokkha recitation.

30.

"We are dealing primarily with rules, but rules are not the only way to express disciplinary norms, and the texts we are surveying express their norms in a variety of forms: as rules, principles, models, and virtues. The different forms are best suited for different purposes. Principles, models, and virtues are meant as personal, subjective standards and tend to be loosely defined. Their interpretation and application are left to the judgement of the individual. Rules are meant to serve as more objective standards. To work, they must be precisely defined in a way acceptable to the Community at large. The compilers of the Canon, recognizing this need, provided definitions for most of the terms in the rules, and the authors of the commentaries continued this task, carrying it out with even greater thoroughness.

"This need for precision, though, accounts for the weakness of rules in general as

universal guides to behavior. First, there is the question of where to draw the line between what is and is not an infraction of the rule. A clear break-off point is needed because rules — unlike principles — deal in two colors: black and white. In some cases, it is difficult to find a clear break-off point that corresponds exactly to one's sense of what is right and wrong, and so it is necessary to include the areas of gray either with the white or the black. In general, but not always, the Vibhanga's [text] position is to include the gray with the white, and to rely on the principles of the Dhamma to encourage the individual bhikkhu to stay away from the gray." (BMC pp.16-17)

31.

The 'defeated monk' "does not need to go through a formal ceremony of disrobing because the act of violating the rule is an act of disrobing in and of itself. Even if he continues to pretend to be a bhikkhu, he does not really count as one; as soon as the facts are known, he must be expelled from the Sangha. He can never again properly ordain as a bhikkhu in this life. If he tries to ordain in a Community that does not know of his offence, his ordination does not count, and he must be expelled as soon as the truth is found out.

"The Commentary, however, states that such an offender may 'go forth' as a novice [if the Community accepts him]." (BMC p.87)

"A bhikkhu who has committed any of the Four Paaraajika offences can no longer have [communion] (sa.mvaasa) with the sangha. He is one who is condemned for his entire lifetime. There is no way to remedy it. He must get out of the group. This is the only way for him. If that person does not give up his status on his own but declares himself a bhikkhu, once the sangha knows this, it should expel him from the group." (EV,III, pp.242-243)

32.

"...he is put on probation for six days, during which time he is stripped of his seniority, is not trusted to go anywhere unaccompanied by four other monks of regular standing, and daily has to confess his offence to every monk who lives in or happens to visit the monastery. At the end of his probation, twenty monks have to be convened to reinstate him to his original status." (Introduction to the Patimokkha Rules; Penalties)

33.

"There are six reasons why a bhikkhu commits an offence: lack of shame; he does not know that it is an offence; he is doubtful but still goes and does it; he thinks that he ought to do something when in fact he ought not; he thinks that he ought not to do something when in fact he ought to do it; he does something without thinking (absentmindedly)." (Nv p.4)

34.

"Another drawback resulting from the need for precision in rules is that the more precisely a rule is defined to suit a particular time and place, the less well it may fit in other times and places. The compilers of the Canon, in order to make up for this weakness, thus provided the origin stories and precedents to show the type of situation the rule was intended to prevent, providing principles and models that indicate the spirit

of the rule and aid in applying it to different contexts." (BMC pp.15-18)

35.

"Although the Vibhaṅga and Khandhakas [of the original Paali texts] cover an enormous number of cases, they do not, of course, cover every possible contingency in the world; and from what we have seen of the way in which the Buddha formulated the rules — dealing with cases as they arose — there is reason to doubt that he himself wanted them to form an airtight system. As for cases that did not arise during his lifetime, he established... the Great Standards... — for judging cases not mentioned in the rules..." (BMC p.26)

36.

See Vinaya in Theravada Temples in the United States for a modern 'sociological' discussion of this point; while EV,I, pp.21-22 mentions the tendency to find ways around rules.

37.

"This is especially true now that monasteries of different nationalities are taking root in close proximity to one another in the West. In the past, Thais, Burmese, and Sri Lankans could look down on one another's traditions without danger of causing friction, as they lived in separate countries and spoke different languages. Now, however, we have become neighbours and have begun to speak common languages, so it is best that we take to heart the writings of the Chinese pilgrims who visited India centuries ago. They reported that even after the early Buddhists had split into 18 schools, each with its own Tripitaka [Canon] and Pāṭimokkha [Rule], and the Mahayanists had added their texts to the tradition, bhikkhus belonging to different schools could be found living together in the same monastery, practicing and conducting communal business in peace and harmony. Theirs is a worthy example. We should not let our minor differences become stumbling blocks on our way..." (BMC p.16)

38.

asubha kamma.t.thaana, see the Foundations of Mindfulness Sutta, (M,10)

39.

"It is noteworthy that even praising death or assisting death out of compassion, that is, euthanasia, is still considered a Defeat for a bhikkhu (Vin.III,79;86)." (HS ch.15)

40.

For a discussion of the issues involved in caring for the terminally ill, see BMC pp.72-78.

41.

Other examples of the ancient awareness of 'not polluting the environment' and hygiene are the two Sekhiya Training rules (Sekhiya 74, 75). These prohibit a bhikkhu from defecating, urinating or spitting into water or onto green vegetation.

42.

Deva is a deity or heavenly being (lit: 'radiant one') of which there are many levels. However, all are still subject to repeated rebirth, old age and death. A tree deva is a deity that 'lives' in a tree.

43.

"Confined is the household life, a path of dust; the going forth is open and spacious. Not easy is it living in a house to lead the religious life absolutely fulfilled and purified, as polished as mother-of-pearl. Suppose I were to shave off my hair and beard, clothe

myself in ochre robes and go forth from homelife into homelessness?" (HS ch.19)
44.

"The Buddhist religious life aims at complete sexual (and sensual) purity and relinquishment of all sexual activity. It should be emphasized that this is not based merely upon a condemnation or denial of sexuality but a clear recognition and understanding of the nature and effects of sexuality. The Buddha exhorted his disciples to comprehend the gratification, danger and escape from sensual pleasures." (HS ch.13)

45.

"...The word used for lustful intentions: (*otti.n.na*, lit. "possessed by") is quite strong: 'impassioned, full of desire, attracted heart.' Also used is *vipari.natena citta*, lit. 'a mind changed for the worst,' defined as 'infatuated, corrupt, blinded' (Vin.III,121). The Commentary defines this as a mind with lust (*raaga*). Thus, coming into un lustful physical contact with a female, such as accidentally hitting a woman's hand during a food offering, or contact made while trying to get away from contact), is not a fault." (HS ch.13)

46.

"The Vinaya mentions cases of bhikkhus touching their mother, daughter and sister — that is, direct blood-relations — 'for affection,' and this was said to be, not a fault of Formal Meeting, but a Wrong-Doing (Vin.III,126)." (HS ch.13)

47.

In full: "Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the highest ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act" — alluding to sexual intercourse — it entails initial and subsequent meetings of the Community." (Sa"ngh. 4; BMC p.100)

48.

"It is mainly as a result of this guideline that bhikkhus do not perform marriage ceremonies, that is, a bhikkhu should not in any way be instrumental in actually formalizing the relationship. There is, however, no fault in blessing the couple after they are formally married or in reconciling an undivorced couple who have separated (Vin.III.144)." (HS ch.13)

49.

"trustworthy" is defined as one who is at least a stream-enterer. However, even if the critic is an 'ordinary person' the Community may investigate the case if it sees fit.

50.

"The intention for privacy is most important in these instances, so if a bhikkhu unintentionally finds himself privately in a secluded or non-secluded place with a female or females, for instance, when all the other men depart from a room, or a bhikkhu enters a room of only females, there is no fault — but perhaps it wouldn't be advisable to remain there too long. Technically, if the bhikkhu stands then there is no fault, however, even standing in a secluded place may give rise to suspicion, whatever the bhikkhu's intentions might be. The best solution is to have another male present. Thus, a bhikkhu visiting lay-people is usually accompanied by another bhikkhu or a male attendant." (HS ch.13)

51.

According to the Commentary, if there are two women this rule is not broken. However, the rule about talking together would still apply. (See Talking Privately.)

52.

"A monk counselling a female disciple alone invites excessive intimacy and encourages rumour. If one is to speak more than a few sentences to a woman, one should always try to call another monk, novice or layman to come within hearing." (AB)

Perhaps intimate and private telephone conversations should now also be included here. Some communities require that another monk be privy to what is going on, whether phone conversations or (over-familiarity) in letter writing:

"This guideline would also apply to telephone conversations but not to written communication, although careful reflection (and perhaps another bhikkhu's guidance) should be exercised." (HS ch.13)

53.

"The Explanation to this guideline defines Dhamma very literally as what is spoken by 'the Buddha, his disciples, seers or celestial beings, connected with the goal, connected with Dhamma.' It is thus technically no fault to speak to a woman in more than six sentences about any other topic, although suspicion may be aroused. Presumably, any conversation between a conscientious bhikkhu and a spiritually-aspiring woman would be only about Dhamma, various kinds of worldly topics were regarded as 'animal talk' and unworthy of a true samana." (HS ch.13)

54.

The fifth Confession Rule is similar to the sixth, however it is concerned with men. It arose when some newly 'ordained' bhikkhus lay down and slept in the hall in the presence of lay people, "careless, thoughtless, naked, mumbling, snoring." The lay people criticized them so the Buddha prohibited monks from sleeping under the same roof as lay people. However, later he found that the novice Rahula was having to sleep in an outside toilet because there was otherwise no room, so he relaxed the rule to allow for a temporary stay together.

Rule Summary: "Lying down at the same time, in the same lodging, with a novice or layman for more than three nights running is [an offence of Confession]." (Paac. 5; BMC p.276)

55.

However, another commentator does not think that a "block of flats or apartments" fits in with this interpretation, for it is really only concerned with buildings that are connected by porches and walkways in the Asian style.

56.

"The main emphasis in this guideline is upon the formal arranging, thus there is no fault if arrangements are made by someone else and a bhikkhu and a woman come to be traveling together, if the woman makes an arrangement and the bhikkhu, without consenting, goes along, or if there are misfortunes. However, other factors should be considered, i.e., a car is a private place (Paac.45) and intimate conversations may occur

(Paac.7)." (HS ch.13)

57.

"...a bhikkhu should wish to use things which are plain and ordinary and not use the good things which are popular at the time and which can be called luxurious... The plain and fine requisites should be used according to the time, but those which are made by or for himself should not aim at beauty, but should aim at usefulness or strength so that they can be used for a long time. When a bhikkhu understands this matter, he should practice in the middle way which is suitable for the time and place." (EV,II,pp.36-41)

"Bhikkhus who seek a living without violating the traditions of bhikkhus gain offerings in the right way. They should know how to make use of these offerings properly and not do anything with them which will make the donor's faith decline." (EV,II,p.130)

58.

This pavaara.naa should not be confused with the last day of the Rains Retreat, which is also called Pavaara.naa Day.

59.

Pavaara.naa (Invitations) and their Origin Stories:

(i) The son of a great merchant was so inspired by Ven. Upananda's Dhamma talk that he made an invitation of the four requisites, whereupon Ven. Upananda asked for one of the pieces of cloth that the lay man was actually wearing. The lay man replied that he would bring another cloth from home because walking around with only one cloth was not proper for him. Nevertheless, Ven. Upananda became very insistent so the lay man had to give up the cloth. People criticized the monks for being greedy and not being reasonable in their requests. The rule that resulted can be summarized:

"Asking for and receiving robe-material from an unrelated lay person, except when one's robes have been stolen or destroyed, is [an offence of Confession with Forfeiture]." (Nis. Paac. 6; BMC p.189)

(ii) If he does beg and obtain the robe, he must forfeit it to another bhikkhu and confess the offence. When the circumstances are such that he is allowed to ask for a robe, he should not ask for more than two robes. This is covered by the next Rule:

"Asking for and receiving excess robe-material from unrelated lay people when one's robes have been stolen or destroyed is [an offence of Confession with Forfeiture]."

(Summarized Nis. Paac. 7; BMC p.192)

(iii) The Eighth Rule (Nissaggiya Paacittiya 8) arose because a bhikkhu overheard one of Ven. Upananda's supporters saying that he intended to give Ven. Upananda a robe. The bhikkhu went and told Ven. Upananda, whereupon Ven. Upananda visited (without invitation) the 'donor' and specified exactly which kind of robe he wanted. The lay supporter commented, "these monks are insatiable and not easily contented. How can he, without having first been invited by me, make stipulations about a robe?"

"When a lay person who is not a relative is planning to get a robe for one, but has yet to ask one what kind of robe one wants: Receiving the robe after making a request that would raise its cost is [an offence of Confession with Forfeiture.]" (Summary: Nis. Paac.

8; BMC p.195)

It is no offence for the bhikkhu to request them to reduce the amount they were planning to spend.

(iv) The twenty-sixth Confession with Forfeiture Rule:

"If a bhikkhu asks for thread from a lay person who is not a relative and who has not given [invitation] pavaara.naa and then has it woven into robe material by weavers, it is [an offence of Confession with Forfeiture]." (Nis. Paac. 26; Nv p.12)

(v) The twenty-seventh Confession with Forfeiture Rule:

"If a lay person, who is not a relative and who has not given [invitation] pavaara.naa, should order weavers to make up some material for a robe for the bhikkhu, if then the bhikkhu instructs the weavers saying that if they make it better than they otherwise would have done he will give them some reward, it is [an offence of Confession with Forfeiture.]" (Nis. Paac. 27; Nv p.12)

◇ Although these Rules are about robe-material, conscientious bhikkhus would regard other requisites in the same spirit.

60.

In modern Thailand, a person can offer support by giving a printed slip which may read: "I invite you with the Four Requisites equal in amount to the value of 'x-amount' that has been handed over already to the steward. As you have need of it, please request it from the steward."

61.

In Thailand, the iron bowl has been almost superseded by the bowl made from stainless steel. EV reports that a medium-sized bowl is about 22.5 cm. in diameter. (See BMC p.231)

62.

After being ten days unrepaired, the robe is considered forfeit (Nis. Paac.). ('A stitch in time saves nine!')

63.

"Allowable items (i.e., knives and thimbles) were not to be made of expensive things but only of bone, ivory, horn, reed, bamboo, wood, shellac, fruit, copper or conch-shell. These materials were also permitted for a variety of minor articles such as an ointment-box, ointment-stick, nose-spoon, steam-tubes, earwax remover, belt-buckles and loops and tags for robes. Also, bags, with a strap and string for tying them closed, were allowed for most of the above-mentioned articles as well as for medicines and sandals." (HS ch.12)

64.

"...things which are given by donors to a bhikkhu to be his own, or a bhikkhu has [properly acquired] as his personal possessions. Even things which the sangha has distributed, their ownership is given to a bhikkhu and they are personal things. A bhikkhu who is the owner of such things has the right to give them up, or to give them away, just as he likes. The point here is that one should not cause the faith of the donor

to decline." (EV,II,p.149)

"to distribute things among fellow Dhamma-friends is suitable as well as giving to laymen who work in the monastery, or those who help with a bhikkhu's work. They should be given to such people as the cost of food and as the cost of labor, or they should be given the things which a bhikkhu has received so that they can be used and not wasted, for this will be proper." (EV,II,p.130)

However: "...telling a lay person to take one's belongings as his/her own is a 'theft of faith' (saddhaa-deyya) — i.e., a misuse of the donations that lay supporters have sacrificed for the bhikkhu's use." (BMC p.229)

65.

The 'discarded cloth' would be thoroughly washed and possibly bleached before it could be dyed. Nowadays robes made this way are rare and probably used only by a few forest monks. He gave this reflection:

"Properly considering the robe, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, simply for the purpose of covering the parts of the body which cause shame." [OP p.46; (Paali: M. I, 10; A. III, 387)]

66.

"In the Buddha's time, the style of clothing of one gone forth and that of a householder were very similar — a cloth around the waist and one across the shoulders. Thus at Vin.III,211, Venerable Upananda asks for the upper cloth from the son of a rich merchant). The only difference would be in the color, that is, ochre for one gone forth." (HS ch.8)

67.

There is some uncertainty as to the maximum size allowed. (See BMC p.528) Also, cloth now is not such a luxury and humans nowadays seem to be physically bigger; so robes can now be found as large as 3 x 2 metres for the upper and outer robes, 2.5 x 1 meter for the skirt robe.

Though five panels are shown in this figure, there can be seven, nine, or more (usually an odd number) depending on the size of the cloth.

68.

"Variously translated: Pali English Dictionary page 212 says 'a kind of brown, i.e., yellow'; Childers (p.190) has 'reddish yellow, yellow'; Upasak (p.70) says 'yellow reddish color.' Present day renunciants in India wear orange-colored clothing. Perhaps 'ochre' would be a good translation. In Thailand robes vary in color from bright orange to reddish-brown for the city- and village-dwelling monks to tan through chocolate-brown for the forest-dwelling monks." (HS Endnotes)

In Thailand this color is considered to be "yellow mixed with much red or the ochre yellow which is the color obtained from the heartwood of the Jack-fruit tree."

(EV,II,pp.15-17) The heartwood of the jack-fruit tree (*Artocarpus integrifolia* (Urticaceae)) is now difficult to find due to deforestation.

69.

For example, in Thailand the double-thickness outer robe is often 'ceremonially' folded over the left shoulder; in Burma the upper robe sometime reaches high up the neck. And the method of wearing and rolling the robe-edges will differ from community to community.

70.

The Sekhiya Training Rules require that a bhikkhu be properly covered from the neck to the knees and that the robe be 'even all around.' See Proper Behavior Outside the Monastery.

71.

e.g., a bathing cloth, handkerchief, towel, etc. In Thailand, it has become accepted practice for a monk always to wear a 'shoulder cloth' (angsa) under his robe. While working in the monastery he may then put his upper robe aside. In western countries with harsh winters an extra 'under-robe,' with socks, gloves, etc., are often worn for added warmth.

72.

The original allowance came about: "When a group of thirty ascetic bhikkhus braved rain and floods to visit the Buddha and arrived at his residence drenched and weary, the Buddha made the allowance for bhikkhus who have kept the Rains Residence to conduct a Kathina ceremony." (HS ch.21)

73.

He gave this reflection: "Properly considering almsfood, I use it: not playfully, nor for intoxication, nor for putting on weight, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the chaste life, (thinking) I will destroy old feelings (of hunger) and not create new feelings (from overeating). Thus I will maintain myself, be blameless, and live in comfort." [OP p.46; (Paali: M. I, 10; A. III, 387)]

74.

The bhikkhu may also voluntarily undertake the special dhuta"nga (tudong in Thai) practices. These are more usually seen among forest monks and are distinctive of their way of practice. For example, they always try to go on alms round; they eat the collected food out of their alms bowl in one sitting; and may refuse late-come food. (See also dhuta"nga in the Glossary.)

75.

See BMC pages 495-504. The following translations are based on this. Breaking a Sekhiya is usually considered an offence of wrong-doing.

76.

"This rule teaches bhikkhus to show their appreciation of the donors, for they should not look down on them, while they should show their appreciation of the food given to them. They should not behave in such a way (as to suggest that) they are accepting it to play with it or throw it away later." (EV,I,p.210)

77.

When the Buddhist Community comes together to celebrate a festival day, it can show its harmony and common purpose through the alms round. The bhikkhu carries the 'bowl of the Buddha' and all the lay people, young and old, join in putting a token amount of rice or food into the bowl. The abundant food is usually afterwards shared out

among everyone present.

78.

Nowadays, bhikkhus often use plates and cutlery. However, forest bhikkhus will usually keep to the old traditions — which is also part of the dhuta"nga practices. The practice of eating out of the bowl using one's fingers is still found in Sri Lanka.

79.

See the Siilavagga of the Diigha Nikaaya.

80.

Noon or midday is when the sun is at its zenith or highest elevation in the sky, midway between sunrise and sunset (on a plain). It is not necessarily 12:00 hours clock time because the clocks are often changed depending on the season and whether 'Daylight Saving' is in force. However, many communities will keep to twelve noon as the set time limit.

81.

However, there is "an allowance in the Mahaavagga (I.14.7) for a bhikkhu who has taken a purgative to take strained meat broth, strained rice broth, or strained green gram (mung bean) broth at any time of the day. Using the Great Standards, we may say that a bhikkhu who has a similar illness or worse may take these broths at any time; and some have argued that other bean broths — such as soybean milk — would fit under the category of green gram broth as well. However, unlike the case with the five tonics, mere hunger or fatigue would not seem to count as sufficient reasons for taking any of these substances in the 'wrong time.'... some have argued, using the Great Standards, that the special allowance for this substance [— lonasoviraka, which is not now made —] should extend to miso as well, but this is a controversial point." (BMC pp.363-4)
"Certain other 'medicines' may be interpreted by applying the Great Standards... from some of those mentioned specifically in the Vinaya. Thus soya-bean milk may be a form of 'thin mung-bean broth'... , miso may be a form of 'salted sour gruel'..." (HS ch.10)

82.

Note that the Buddha otherwise allowed and praised living in a charnel ground and wearing rag-robos, for these are two of the dhuta"nga practices.

83.

Water and tooth-cleaning sticks are excepted in the rule. Some Communities also count toothpaste under this exception, some consider it more a medicine and therefore require it to be properly offered. While some Communities require ice, hot water, and bottled water to be also offered — some do not.

84.

Please note, however, that the spoon should not be knocked on the side of the bowl to clear off any remaining rice. Because the bowl is traditionally clay or iron, it easily is damaged and there are several rules which remind the bhikkhu to look after his bowl. If his bowl does become cracked, he is not allowed to ask for another until it is unusable. (Nis. Paac.22)

85.

Bhikkhus in Thailand never receive food from women directly into their hands. It is always offered into their bowl or onto a 'receiving-cloth.' This practice does not appear

directly in the texts. However, it probably functions as extra-assurance for the monks concerning the very serious rule about touching women (see Intimacy — Touching.) Many Thai eight-precept nuns follow a reciprocal tradition when receiving anything from a man. In Sri Lanka and Burma monks generally will accept offerings from women directly into their hands.

86.

The Commentary allows a lay person or novice to collect anything remaining from the bhikkhu's meal and keep it in the approved storeroom. As long as the bhikkhu has completely abandoned all possession of that food, a lay person or novice may, on their own initiative, re-offer it the following day and the bhikkhu may accept and eat the food. However, many Communities ignore this allowance because of concern that it will be abused so they will not receive food that has previously been offered.

87.

A Snack (of 'non-staple' food) is not included in this rule, however the bhikkhu should not overeat so that it spoils his appetite. Also the original donor may provide the pre-meal snack or give permission to eat breakfast beforehand.

88.

"There are approximately 26 references to the eating of meat by bhikkhus and bhikkhuniis (and 4 to meat-broth), 10 of these are in reference to the five kinds of staple food (bhojana). Many of these references are quite incidental, for example, a chief minister offers each of 1250 bhikkhus a bowl of meat (Vin.I,222), a bhikkhu steals a bowlful of meat during a famine (Vin.III,59) and bhikkhus eat the remains of a lion's kill (Vin.III,80). One of these references concerns the Buddha's refusal to forbid the eating of fish and meat as proposed by the schismatic Bhikkhu Devadatta (Vin.II,197; III,172). The Buddha rather reiterated his position that fish and meat were pure if not seen, heard or suspected to have been killed for a bhikkhu. It thus seems certain that meat-eating was common in the Buddha's time and only later, with the growth of the Mahayana schools, became prohibited.

A study of the allowance to eat meat pure in the three respects in other Vinaya recensions shows that, despite minor differences in defining terms, there is not "any material difference in the meaning and scope of the rule." It has been suggested that the development of vegetarianism amongst certain Mahayanists may have close connexions to the theory of the tathaagatagarbha..." (HS ch.9)

However, another commentator notes that Tibetan Buddhists — who also follow the Mahayana (and the tathaagatagarbha teachings) — do eat meat. He suggests that not eating meat came more from the Taoist influence in China.

89.

This exception was made when the newly converted (from the Jains) General Siha ordered that a meal for the Lord Buddha and his monks be prepared for the next day with meat from the market. The Jains then started to shout and complain all over town in an attempt to discredit the Buddha.

The bhikkhu should also not eat raw or undercooked meat, or the flesh of elephants, horses, dogs, snakes, lions, tigers, leopards, bears, hyenas or, of course, human flesh.

90.

"The flesh of animals which have been slaughtered to sell as meat for the people, however, is called 'flesh which exists already.' [It] has been slaughtered for their meat to be used for food by one person or by a group of people, apart from fellow Dhamma friends, or specially for the butcher himself... If people cook such meat and offer it to a bhikkhu, [it] will not be an offence to accept and eat it." (EV,II,pp.131-133)

91.

Lay people had complained to the Lord Buddha about the monks destroying 'seed-life,' therefore He set down that the monks were to check with the lay people first to know if eating those particular fruits was considered allowable.

92.

Eight varieties are mentioned in the Paali: mango-juice, roseapple-juice, juice from two types of bananas, 'honey tree'-juice, persimmon or grape-juice, lotus-root juice, marian-plum or lychee-juice.

93.

The traditional way of making these juices is that "the ripe fruit should be peeled or cut open and the flesh removed and bound up in a cloth and then squeezed hard so that the juice comes out, leaving the (remains of the) flesh in the cloth, after which sufficient water should be added, mixing in other things such as sugar or salt to taste. Other [than for the 'honey tree juice,' water need not be added]. The fruit should be fresh and it is prohibited to cook it over a fire." (EV,II,p.137)

94.

For example, Plain chocolate (sugar + vegetable oil + cocoa) is allowable in some places but not milk chocolate. Milk is considered to be food.

◊ One of the tonic-medicines is called navaniita.m in Paali. Some communities consider that it is butter and some cheese. It is a controversial point. Remembering that each local community of monks may practice differently, the lay person will need to check what is considered allowable.

Other comments on the tonic-medicines:

"Some say that navaniita.m is butter, some say that it is cheese. However, there is a reasonable argument following the Buddha's Four Great Standards (Mahaavagga, chapter 6 verse 40) to state that butter and cheese are sufficiently similar to the real navaniita.m and dissimilar to what has been disallowed by the Buddha to make both butter and cheese also allowable, along with navaniita.m as one of the Five Tonics. In the West, cheese is sometimes considered as a food and monks seen eating it in the afternoon or evening may be looked down upon by some lay people. It seems better in such situations, only to make use of the allowance to eat cheese in the afternoon or evening when there is more than mere tiredness but a debilitating illness instead.

"...It may be that the [tonic-] medicine is given up, with no expectation of its return, before seven days have passed; in which case if, without any prompting by the monk, it should be offered again that medicine may be accepted and kept a further seven days."

(AB)

"These five medicines are defined as:

- 1) sappi: ghee, clarified butter, a fine oil used in Indian cooking; obtained from processing the milk of cows, goats, buffaloes or any other animal whose flesh is allowed;
- 2) navaniita: fresh butter/cheese* made from the milk of any animal whose flesh is allowed;
- 3) tela.m: oil, either vegetable or animal;
- 4) madhu: honey from bees;
- 5) phaa.nita: sugar, often translated as "molasses," however this seems a quite limited definition; while sugar-cane is specifically mentioned, it seems that all kinds of sugar** are meant. Sugar-cane was probably the original source of sugar and it would have been in quite a raw state much like the jaggery of Sri Lanka and the 'num oy' of Thailand. (HS ch.10)

"Made from churning curds... This is similar to modern-day creamery butter and, since cheese is also processed from curds, many bhikkhus would include cheese under this name as well (in Thailand the name for butter and cheese is the same — butter is the 'soft' variety and cheese the 'hard'). One complication with this is that in the West cheese is considered a substantial food. Thus, if used as a tonic should be taken in moderation." (HS Endnotes)

***"Under this would be included 'sugar-water' and so many communities would allow 'lemonade' and other soft drinks." (HS Endnotes)

95.

"...the numerous modern-day chemical medicines are different forms of roots, resins and salts (lifetime medicines). Perhaps the most important criteria to determine what is a medicine and in using medicines is one's intention, that is, to reflect on why it is being used: is it being used as a food or for the relief of dis-ease or discomfort?" (HS ch.10)

96.

In some communities plain tea, coffee, cocoa, etc. would be included here.

97.

See also Etiquette and EN 124.

98.

It would seem that in order to treat other substances in the same way as alcohol, they should significantly distort or impair one's mindfulness. (As in the Fifth Precept.) Smoking cigarettes, drinking coffee or tea would therefore not normally be included in this rule. However, as lay people are the ones that supply such things, they can decide for themselves what items they consider appropriate to give to bhikkhus. (Certain communities may decide some of these items are 'unhealthy' or 'addictive' and therefore not allow them.)

99.

"There is no mention in the Pali canon of any other of the many intoxicating substances

which are known today. However, applying the Great Standards, it seems appropriate to include within this guideline all strong mood-altering substances, for example, narcotics, hallucinogenics, amphetamines, sedatives, etc. The main thrust of this guideline is not to just refrain from liquor, but rather to refrain from all substances which cause heedlessness, mental confusion and disorientation. In our modern-day, pill-popping society it may be hard to appreciate the real value of this particular guideline. However, for those serious about the cultivation of mind through meditation exercises, one's ordinary confusion is quite enough to deal with — not to mention compounding it with powerful foreign substances." (HS.ch.17)

100.

"Attempts to precisely define this guideline have given rise to differing views, for the most part due to the two different definitions of what technically constitutes stealing resulting in loss of bhikkhu status (i.e., gross stealing). The wording of the guideline gives the standard that a person caught stealing would be punished by the civil authorities: 'beaten, imprisoned or banished.' The Explanation then defines this degree of stealing as taking anything worth at least one paada, a certain standard of value in India at that time.

"The first standard is somewhat ambiguous and relative to social values at different places and at different times. The second is more specific — if one knows how much a paada is worth! A sub-commentary, says that one paada is equal to the value of gold weighing 20 unhusked rice-grains. This has been determined as approximately 1/24 oz. troy of gold. Of course, it must also be recognized that the price of gold fluctuates over time. This seems like a reasonable amount to constitute a theft serious enough to warrant Defeat." (HS ch.14)

101.

"In the present time this may also include such things as breach of copyright, inappropriate use of public utilities (telephone, post, etc.) or transportation systems (traveling without the correct ticket), having money changed on the black market, illegal entry into countries (not paying for visa), etc., etc.," (HS Endnote)

102.

"The non-acceptance of money has always been one of the fundamental observances of those who have left the world. Money is the measure of wealth and to most people material wealth is the goal of life. In the bhikkhu's renunciation of money he emphatically demonstrates his complete rejection of worldly pursuits. At one stroke he sets himself significantly apart from the vast majority of people and becomes a constant reminder to all that a life based on the struggle to accumulate money is not the only way to live.

Through giving up money he gives up much of his power to manipulate the world and to satisfy his desires. Thus, as the Buddha said in the Samyutta Nikaaya:

"Whoever agrees to gold or money, headman, also agrees to the five strands of sensual pleasure, and whoever agrees to the five strands of sensual pleasure, headman, you may take for certain that this is not the way of a recluse, that this is not the way of a Buddhist monk." (See P.T.S. Kindred Sayings, Vol. 4 p.232)

"A Bhikkhu who does not accept money inspires great faith in Buddhism amongst the

laity; according to the following quote he is likened unto a 'shining example' — whereas the bhikkhu who does accept money is likened unto a 'blemish' or 'stain':

"Bhikkhus,... there are these four stains because of which samanas and brahmins glow not, shine not, blaze not. What are these four? Drinking alcoholic beverages... indulging in sexual intercourse... accepting gold and money... obtaining requisites through a wrong mode of livelihood." (A.II.53)" (AB)

"In the act of accepting money, or having it accepted in one's name, one is accepting all the cares, responsibilities, and dangers that come with its ownership; in the act of arranging a trade, one is accepting responsibility for the fairness of the trade: that it undervalues neither the generosity of the person who donated the money, nor the goods and services of the person receiving the money in exchange." (BMC p.197)

103.

"The question of whether or not it is best to express one's refusal outwardly lies beyond the scope of the Vinaya, and often depends on the situation. Ideally, one should inform the donor so that he or she will know enough not to present such gifts in the future, but there are also cases where the donor is still new to the idea of rules and will simply be offended if the bhikkhu objects to what he or she means as a well-intentioned gesture. This is thus a matter where a bhikkhu should use his discretion." (BMC p.218)

104.

"Bhikkhus may receive checks made out in their name (which are then endorsed and given to the steward) and can make use of such things as telephone cards, transportation tickets and vouchers for specific items (i.e., food, drinks, books, etc.)." (HS ch.14)

105.

"The Buddha had to steer a middle course between honoring the laity's generosity and concern for the welfare of the Bhikkhu-Sangha and preventing the bhikkhus from receiving and using money. Thus, while bhikkhus are not allowed to receive money for their use, they are allowed to accept things obtained from a properly-deposited fund. This is usually done through the services of a monastery-steward who is entrusted with money provided by lay people. In our modern, money-dominated world this may appear as a subtle and refined point, however, it may be helpful to compare this arrangement to a special Trust Fund from which the beneficiaries (in this case, bhikkhus) can only receive material requisites. That is, the donor (temporarily) establishes a Trust Fund to provide a bhikkhu with requisites through the monastery-steward as manager." (HS ch.14)

"...the Buddha permitted money to be entrusted by a donor to a steward, who may be a monastery attendant or a lay follower, for the personal benefit of an individual bhikkhu, thus:

'There are, bhikkhus, people of faith and confidence (in the Sangha) who entrust money into the hands of monastery stewards saying, "With this, provide the bhikkhu so-and-so with what is allowable." I permit you, bhikkhus, to accept an allowable item obtained

thereby. But this, bhikkhus, I do not say: that in any circumstances may gold, silver or money be accepted (by a bhikkhu, or) be looked about for (by him).'

"When the donors ask the bhikkhu, 'Has the Venerable One a steward?' or, 'Is there an appropriate place where I may deposit this money,' or some similar question, then the bhikkhu may point out a suitable steward, or he may indicate an appropriate place. Should the donor deposit the money with that steward, or in that place, then it is properly deposited." (AB)

106.

"Money given to a steward of the Sangha (veyyaavaccakara), for the use of bhikkhus or to stewards of individual bhikkhus, is not given to the bhikkhus for them to possess. The steward holds the money of the donors in trust, and should a bhikkhu have legitimate reason to make use of this (travel for Dhamma, Requisites, Dhamma-books, etc.), he can request the steward to supply him with the article needed. He cannot purchase it himself. "This rule concerns money of which a bhikkhu has such thoughts as, 'It is mine' or 'It belongs to me' and which he intends to use for purposes other than those of Dhamma." (Paat. 1966 Ed.; p104-105)

107.

"The Monastery-Steward: The monastery-steward is usually someone who is a close supporter of the monastery. Not only should he/she ideally be well-informed about the monastic guidelines relating to money, but also be knowledgeable about what is appropriate to provide and the proper procedures for doing so.

"When a fund has been properly established and the bhikkhu is in need of a requisite, he may approach that steward and state what he is in need of. Should a bhikkhu command the steward to: 'Buy me this,' it is considered a case of dubbhicaritata (wrong procedure) and that bhikkhu may not make use of any article obtained therefrom, although other bhikkhus may use it.

"It is a fault of Acknowledgement with Forfeiture [Nis. Paac.10] for a bhikkhu who receives a requisite by badgering the steward beyond verbally reminding him three times and standing silently up to six times. If the required requisite is not forthcoming the bhikkhu is obliged to inform the donor that the invitation to requisites has not been fulfilled. The Commentary says that if the bhikkhu does not inform the donor it is a fault of Wrong- Doing "for breaking a custom"). The donor may then take up the matter with the steward." (HS ch.14)

"A bhikkhu may not command (tell) either the donor or the steward what to do with regard to the gift of gold or money. However, he may give them hints, or suggestions, or any information, as long as these fall short of ordering the donor or steward. Also, a bhikkhu may not accept the ownership of gold or money offered to him indirectly, for example should a donor say to him, "In such and such a place is a certain amount of money, I give it to you." then the bhikkhu is obliged to reject the gift by words or by a gesture of refusal or by mental resolve (e.g., determining, "I do not accept this") otherwise he incurs [an offence of Confession with Forfeiture]." (AB)

108.

"Bhikkhu Brahmawangso has 'buying and selling using money'; Ms. Horner has: 'transactions in which gold and silver is used,' BD.2,106; Thanissaro Bhikkhu has 'monetary exchange,' BMC, 220 and details the differing views of the Vinaya and Commentary and the variety of faults arising from various transactions. The Vinaya only outlines the procedure for forfeiting gold and money as a result of this action so this guideline seems to apply only to exchanging gold or money and selling for money." (HS Endnotes)

109.

The list also mentions: women, articles of women's dress, and representations of women; various kinds of weapons; instruments for trapping animals; all kinds of musical instruments. (See EV,II,p.73)

110.

He gave this reflection: "Properly considering the lodging, I use it: simply to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, sun and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion." [OP p.46; (Paali: M. I, 10; A. III, 387)]

111.

"Thus, bhikkhus were required to enter the rains-residence in some kind of lodging, not doing so was a fault of Wrong-doing (Vin.I,152)." (HS ch.21)

112.

Divination, casting spells, mediumship, giving protective charms, exorcism, fortune telling, astrology, ghost-lore, etc., are classed as 'low animal-like knowledge' (see Wrong Ways of Behavior) and do not come under this rule.

113.

According to the Commentary, an insane monk is one who "goes about in an unseemly way, with deranged perceptions, having cast away all sense of conscience and shame, not knowing whether he has transgressed major or minor training rules" (See BMC p.49) There are monks who are not insane but who believe in their own delusions of grandeur. They are not exempt from offences.

114.

The Buddha did make a special allowance about footwear for 'outlying border regions.' In some western countries going barefooted would not be socially acceptable and might even be against the local bye-laws. The Great Standards should be used to decide what is suitable.

115.

"The Buddha encouraged reasonable standards of cleanliness, nutrition and treatment of illness. He readily accepted the physician Jivaka's suggestion to allow bhikkhus a place to do walking meditation and a sweat-room to relieve bad health caused by eating rich meals. He even established very high standards for the time by having the bhikkhus build communal toilets and communal bathing-places. However, when people with various diseases sought to benefit from the Sangha's high standards of care and attention to the sick, they were disallowed from [becoming bhikkhus], as were people

who had various deformities. Thus, bhikkhus should not become doctors, full-time nurses or attendants to invalids. They were supposed to live a simple, unencumbered life sustained by sufficient nutriment, appropriate medicines and advanced health standards for the full-time pursuit of spiritual liberation."

"When the Buddha referred to tending the sick, he was referring to fellow monastics. The Commentary,... [has that] a bhikkhu may prescribe and supply medicine to... his parents, to those caring for his parents, to lay-attendants of the monastery and to those residing in the monastery preparing to ordain; a bhikkhu may also prescribe (but not supply) medicines for brothers, sisters, aunts, uncles and grandparents, if they are not able to supply their own medicines, a bhikkhu can loan these to them; if travelers, bandits, wounded soldiers, important people and those with no relatives come to the monastery for help, they should be given medicine without re-imburement; medicine may be given indirectly to brothers- and sisters-in-law, either through their children or through the bhikkhu's brother or sister; monastery supporters and faithful people may be helped by mentioning what medicines will cure their particular ailment; prescribing or supplying beyond this is a Wrong-doing." (HS ch.10)

116.

"The term 'corrupter of families' is one way of speech used by a group of bhikkhus. It does not mean that a bhikkhu gets angry, takes revenge, injures or destroys another's wealth. The meaning is that a bhikkhu flatters by behaving as a layman, or by serving lay people, or by hoping for gains, giving a little to get much. Doing this a bhikkhu is called a corrupter of families because he makes lay people decline in faith which is the cause for the possession of skillfulness. Although a bhikkhu behaving in that way may please some laymen, yet they will not respect him as a bhikkhu, only treating him as an inferior friend. The term 'of bad behavior,' refers to behavior beyond the bounds of a [recluse's] conduct, for instance, playfully associating with girls in a family, or playing games, naughtiness or joking, singing and dancing." (Paat. 1969 Ed., p.157)

117.

"They indulged in many kinds of bad behavior such as cultivating flowering trees, making them into garlands and sending them to women and girls of respectable families; eating and socializing with women and girls of respectable families; eating after noon; drinking intoxicants; dancing, singing and playing musical instruments; playing various games; training in elephant, horse and cart knowledge; training in archery and swordsmanship; wrestling and fighting; applauding dancing girls; etc." (HS ch.17)

118.

See Banner of the Arahants, Ch. V.

119.

There is an example from an ancient Sri Lankan inscription commemorating the king's gift of silk robes to the Pa.msakulika monks. As this title indicated that they were rag-robe wearers, it is ironic that they found themselves with royal silk robes.

120.

"...there is the custom of bowing to the shrine or teacher. This is done when first entering their presence or when taking leave. Done gracefully at the appropriate time, this is a beautiful gesture that honors the person who does it; at an inappropriate time, done

compulsively, it appears foolish. Another common gesture of respect is to place the hands so that the palms are touching, the fingers pointing upwards, and the hands held immediately in front of the chest. The gesture of raising the hands to the slightly lowered forehead is called 'añjali.' This is a pleasant means of greeting, bidding farewell, saluting the end of a Dhamma talk, concluding an offering." (from: A Lay Buddhist's Guide to the Monks' Code of Conduct)

"To bow correctly, bring the forehead all the way to the floor; have elbows near the knees which should be about three inches apart. Bow slowly, being mindful of the body. As nearly as possible, the buttocks should be kept on the heels,..." (from: Advice for Guests at Bodhinyanarama Monastery)

121.

In NE Thailand, the people will more often squat down to 'welcome with respect.'

122.

The cetiya (or stupa, chedi, sometimes pagoda) is one of the most ancient objects used as a focus of recollection and devotion towards the Lord Buddha. Buddha-ruupas (statues of the Buddha) came later through, probably, Bactrian Greek influence. Thus there are several traditions and practices:

"It is a tradition of bhikkhus that whoever enters the area around a cetiya, which is a place for the recollection of the Master, should behave in a respectful manner, neither opening his umbrella nor putting on sandals nor wearing the [robe] covering both shoulders. They should not speak loudly there or sit with their legs spread apart with their feet pointing (at the cetiya), thus not showing respect for that place. They must not stool or urinate, spit upon the terraces of the cetiya (or) before an image of the Exalted Buddha, their good behavior thus showing respect for the Master." (EV,II,p.82)

Sanskrit renditions of the Paa.timokkha Rule contain extra Sekhiya Training rules often concerned with ways of showing respect. For example, Rules 60 to 85 are all concerned with Buddha-Stupas:

Rule 63: "Not to wear leather shoes into a Buddha-Stupa is a rule I will observe; Rule 77: Not to carry a Buddha-image into a privy is a rule I will observe; Rule 84: Not to sit with my feet stuck out in front of a Buddha-Stupa is a rule I will observe." (Shaikshas from the Pratimoksha Precepts)

123.

Also one of the Sanskrit Sekhiya Rules (Muulasarvaastivaadin Saika) disallows "sitting on a seat stretching out the feet in a public place." (Buddhist Monastic Discipline p.99)

124.

"In Asian society old age is highly respected. The Buddha adapted this tradition for the Sangha by recognizing seniority according to one's age in the Sangha counted from the day (and time) of receiving the Upasampada. This is of course simply a practical conventional hierarchy and not an absolute hierarchical structure. In the functioning of the Sangha this would be offset by the principle of consensus democracy where every bhikkhu, regardless of seniority, has a voice, and by the power of wisdom (not to be confused with conviction) exhibited by the more highly realized members." (HS ch.22)

"The theme of a hierarchy of respect first came up for serious consideration in regard to obtaining lodgings. One time the Buddha set out from Savatthi with a large following of bhikkhus. The bhikkhus who were pupils of the group of six bhikkhus went ahead and appropriated all the [lodgings] and sleeping-places for their preceptors, teachers and for themselves. Venerable Sariputta, coming along behind, was unable to find a suitable lodging and sat down at the foot of a tree. The Buddha found him there and, finding the reason, asked the assembled bhikkhus:

'Bhikkhus, who is worthy of the principle seat, the best water, the best alms-food?'"Some bhikkhus said that one gone forth from a noble family was most worthy of these things; some said one gone forth from a brahmana family... a merchant family... one versed in the suttas — a Vinaya expert... a teacher of Dhamma... one having the first jhana... the second... the third... the fourth jhana;... a stream-enterer... a once-returner... a non-returner... an arahant... one with the Three-fold Knowledge... one with the six Psychic Powers. The Buddha then related the story of a partridge, a monkey and a bull-elephant who were friends and agreed to respect and heed the advice of the eldest. The Buddha concluded by saying:"Well then, bhikkhus, if breathing animals can live mutually respectful, deferential and courteous, so do you, bhikkhus, shine forth so that you, gone forth in this well-taught Dhamma-Vinaya, live likewise mutually respectful, deferential and courteous." (HS ch.22)

125.

In Thailand, the common honorifics in (roughly) ascending order of age and seniority are: Tan, Phra, Luang Pee, Kruba, Ajahn, Tan Ajahn, Luang Por, Luang Poo. The Thai titles of ascending ecclesiastical rank are: Phra Khru, Chow Khun, Somdet, and Somdet Phra Sangha Raht (or the Supreme Patriarch). Also note that the English transliteration of these Thai titles also varies, for example, Acharn, Ajaan, Ajahn.

126.

"The Uposatha (Sanskrit: Upavasatha) was the 14th or 15th day of the lunar fortnight (i.e., the full and new moon). It was recognized as an auspicious fast-day in Vedic times. These days, as well as the 8th, are reported to have been used by other religious groups during the Buddha's time as suitable occasions to meet and discuss or preach their doctrines. These meetings became very popular and led to the various sects becoming more well-known and respected." (HS ch.20)

127.

Equivalent to the fifteenth day of the waxing moon, the fifteenth or fourteenth day of the waning moon, and the eighth day of the waxing and waning moons. Until recently, villagers in Buddhist countries still used this calendar in everyday speech, e.g., they would not say, "Today is Monday" but "the third day of the waxing moon."

128.

While this form of training is well known in the traditionally Buddhist countries, it is only just starting to be appreciated in the West. For example, the Upasika Training at Amaravati Buddhist Monastery. This includes going for refuge to the Triple Gem, taking on the Five Precepts, practicing meditation daily, visiting the monastery and fellow upasikas for mutual support. It should also involve right livelihood, which is to avoid

professions that trade in arms, in living beings, meat, alcohol, and poison.

129.

"Another frequent classification of training precepts is called the eight constituents of the Observance Day (atthanga-samannaagata uposatha) A.I,248; cf. A.I,211). The noble disciple reflects that for all their life the arahants keep these eight standards of conduct so they will follow that example for the Observance Day..." (HS ch.5)

130.

This is adapted from the work of Ven. Narada Mahaathera (expanded by Max Sandor and Ven. Metta-vihari), Ven. Gunaratana Mahaathera, Ven. Thanissaro and the Amaravati Chanting Book.

131.

Extract from A Lay Buddhist's Guide to the Monks' Code of Conduct.

132.

Extract from: Bodhinyanarama's Advice for Guests.

133.

Extract from: Observances Wat Pah Nanachat.

134.

From the Lay Committee.

135.

From some Australian women.

Bibliography

The Age of Vinaya, A Historical Cultural Study,

by G.S.P. Misra, Munshiram Manoharlal, 1972.

The Banner of the Arahants, Buddhist Monks and Nuns from the Buddha's Time till Now,

by Bhikkhu Khantipalo, Buddhist Publication Society, Kandy, Sri Lanka, 1979

The Book of the Discipline,

trans. I.B. Horner, in 6 volumes, Pali Text Society, 1970-86, 73 Lime Walk, Headington, Oxford OX3 7AD, England. [This is the (almost) complete English translation of the original Paali texts.]

Burmese Buddhist Culture, The Initiation of Novicehood and the Ordination of Monkhood,

by Sao Htun Hmat Win, Department of Religious Affairs, Rangoon, Burma, 1986

The Buddhist Monastic Code, The Patimokkha Training Rules,

translated and explained by Thanissaro Bhikkhu, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082, USA (Published for free distribution, also available on

Buddhist WWW sites. See below.) [An excellent reference book, especially for bhikkhus.

The present work relies on it extensively.]

Buddhist Monastic Discipline,

Jotiya Dhirasekera, Ministry of Higher Education Research Publication Series, 1982, Sri Lanka.

Buddhist Monastic Discipline: The Sanskrit Praatimoksa Suutras of the

Mahaasaa.mghikas and Muulasarvaastivaadins,

by Charles S. Premish, The Pennsylvania State University Press, 1975, ISBN 0-271-

01171-8. [Contains two other Patimokkha versions and some background and a major

bibliography.]

The Buddhist Monk's Discipline,
Bhikkhu Khantipalo, Wheel Publication aa130/131, Buddhist Publication Society, Kandy, Sri Lanka, 1969.

Buddhist Monastic Life — according to the texts of the Theravada tradition,
Mohan Wijayaratana, Cambridge University Press 1990, ISBN 0 -521 -36428 -0.

Dictionary of Buddhism,

Phra Dhammapitok (P. A. Payutto), Maha- chulalongkorn University, Bangkok, 1995, ISBN 974-8357-89-9 [Mostly in Thai with some very useful English parts. The author is currently the foremost Buddhist scholar in Thailand.]

The Entrance to the Vinaya, Vinayamukha,

in 3 vols, Ven. Somdet (Phra Maha Samana Chao Krom Phraya) Vajiranyanavarorasa, Mahamakut Rajavidyalaya Press, Bangkok, 1969-83. [Standard Thai Vinaya Commentary for bhikkhus, translated into English.]

Forest Monks and the Nation-State, An Anthropological and Historical Study in Northeastern Thailand,

J.L. Taylor, ISEAS 1993, ISBN 981-3016-49-3. [A knowledgeable, if technical study, showing the interaction between a group of forest monks and society at large.]

A Guide to Buddhist Monasteries and Meditation Centres in Thailand,

by Bill Weir, Third Edition, 1991, World Fellowship of Buddhists, 33 Sukhumvit Road, Bangkok 10110, Thailand. [Also contains information on the etiquette and practicalities of staying in Thai monasteries.]

The Heritage Of The Sangha, The lifestyle and training of the Buddhist religious community,

by Thiradhammo Bhikkhu. ['Newly-revised' Edition, December 1996, in Manuscript]

An Introduction to Buddhism, Teachings, history and practices,

by Peter Harvey, Cambridge University Press, 1990, ISBN 0521 31333 3

Introduction to the Patimokkha Rules,

translated and explained by Thanissaro Bhikkhu (Geoffrey DeGraff), Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082, USA. (For free distribution from the WWW.) [See Appendix B.]

Lay Buddhist Practice,

by Bhikkhu Khantipalo, Wheel No. 206/207, Buddhist Publication Society, Kandy, Sri Lanka, 1982.

A Lay Buddhist's Guide to the Monks' Code of Conduct,

Serpentine Buddhist Monastery, Lot 1 Kingsbury Drive, Serpentine, WA 6205, Australia.

(Also: Bodhinyanarama Monastery, 17 Rakau Grove, Stokes Valley, Wellington, New Zealand.) [Pamphlet]

The Middle Length Discourses of the Buddha,

translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995. ISBN 0-86171-072-X [A superb translation from the original Pāli offering many authentic views of the ancient life of bhikkhus.]

Navakovaada. Instructions for Newly-ordained Bhikkhus and Saamaneras,

compiled by Ven. Somdet (Phra Mahaa Samana Chao Krom Phraya)

Vajiranyanavarorasa, Mahamakut Rajavidyalaya Press, Phra Sumeru Road, Bangkok

10200, Thailand, 1990. Translated from the Thai original. [A good though somewhat condensed guide to the Paa.timokkha Rule, suitable for lay people.]

Observances,

Wat Pah Nanachat, Ban Bung Wai, Ubon Ratchathani 34310, Thailand. [Pamphlet]

Ordination Procedure and the Preliminary duties of a New Bhikkhu,

by Ven. Somdet (Phra Mahaa Samana Chao Krom Phraya) Vajiranyanavarorasa, translated by Bhikkhu Thanissaro and Bhikkhu Kantasilo, Mahamakut Rajavidyalaya Press, Phra Sumeru Road, Bangkok 10200, Second Edition, 1989.

The Paa.timokkha,

trans. by Ven. Ñaa.namoli Thera, Mahamakut Rajavidyalaya Press, Bangkok, 1966; Second Edition 1969.

Vinaya in Theravada Temples in the United States,

Journal of Buddhist Ethics, Volume 1: 1994: Discussion Article, by Paul David Numrich.

WWW resources: Access to Insight is an excellent starting point:

<http://www.accesstoinsight.org>

◇ Demonstrating how all the Buddhist Traditions still preserve the Vinaya texts:

Advice from Buddha Shakyamuni concerning a Monk's Discipline, An Abridged

Exposition of the Bhikshu's Precepts,

by Tenzin Gyatso, translated by Tsepak Rigzin and Glen H. Mullin, Library of Tibetan Works and Archives, Dharamsala, 1982.

The Bhikshu Pratimoksha Precepts, from The Four-Part Vinaya of the Dharmagupta School,

translated by The Buddhist Text Translation Society, Tathagata Monastery, City of Ten Thousand Buddhas, Talmage, California, 95481-0217, USA

Glossary

Abhiññaa:

Supernormal Powers; Higher Knowledges.

AAcariya:

teacher. The senior monk who 'gives' the precepts to the candidate-bhikkhu. The senior monk on whom a young bhikkhu depends for instruction. (See Nissaya.)

Adhikara.nasamatha:

These are the last seven 'rules' (really 'procedures') of the Paatimokkha's 227 rules, which list the ways to settle disputes in the Sa"ngha.

Alajjii:

shameless; referring to monks who do not care about keeping the Rule.

Anagarika:

Homeless One; in some places a 'postulant' wearing white robes and keeping Eight Precepts. (See Appendix A)

Aniyata:

The section of rules that are undetermined or indefinite, and require Community inquiry.

AApatti:

offence; the act — either physical or verbal — of breaking any of the ordinances or rules set down by the Buddha.

Añjali:

showing respect by raising both hands, palms together, up towards the chest or face.

Bhante:

general term of address for a bhikkhu, meaning "Venerable Sir."

Bhikkhu:

a male mendicant who has been formally accepted into the Bhikkhu Sa'ngha and is training under the Paa.timokkha Rule; Buddhist monk. In this work bhikkhu and monk are used interchangeably.

Bhikkhunii:

a female mendicant equivalent to bhikkhu, but the ordination lineage has been lost in the Theravaada for many centuries.

Brahmacariya:

the Holy Life of celibacy and strict chastity found in the Eight, Ten and Bhikkhu's Precepts.

Cetiya

or Chedi (Thai): bell-shaped stupa or reliquary with a tapering spire, also known as pagoda.

Daana:

giving, generosity, almsgiving.

Dasasiila mata

nuns: ordained Buddhist nuns living the Brahmacariya based on the Ten Precepts.

Defeat:

see Paaraajika

Devadatta,

Ven. Devadatta: a bhikkhu in the time of the Buddha who tried to cause a schism in the Sa'ngha.

Dhamma:

the Teachings and Way of the Buddha; the Truth, the Law, etc.

Dhuta'nga

(Paali); Tudong (Thai): Often refers to the forest monk's way of life, his wandering through forests and living at the foot of trees. It more literally refers to the 'austere practices' which are 'means of shaking off or removing defilement.' Traditionally (Vism. 59-83) there are thirteen of these: wearing refuse-rag robes; possessing only the three robes; eating only alms food; on alms round going from house to house; eating only one meal a day; eating only from one's alms bowl; refusing food that comes late; forest dweller's practice; living at the roots of trees; open-air dweller's practice; charnel-ground dweller's practice; any-bed user's practice; sitter's practice (of not lying down).

Dukka.ta:

wrong-doing, the lightest offence.

Going Forth:

See Ordination

Great Standards

(Mahaapadesa): used as guidelines in deciding if novel or uncertain circumstances accord with the Dhamma and Vinaya.

Grahpa:

(Thai) bowing to the floor from the kneeling position to show high respect.

Group-of-six monks:

frequently appearing in the original setting down of a rule as the first perpetrators.

Invitation:

See Pavaara.naa

Jaataruupa-rajata:

gold and silver; money.

Ka.thina:

The annual robes-giving ceremony, offered sometime during the month following the Rains Retreat, normally during October-November.

Kappiya:

making something allowable for a monk.

Ku.ti:

a monk's hut or shelter.

Me.n.daka Allowance:

for a steward to handle funds left by absent donors.

Navaka:

'new monk'; a bhikkhu during his first five years.

Nibbaana:

the extinction of the fires of greed, of hatred and of ignorance; the extinction of all defilements; Deliverance from all suffering.

Nikaaya:

(i) a sect or school; (ii) section of the Paali Texts

Nissaggiya Paacittiya

(Nis. Paac.): an offence requiring forfeiture of some prohibited article together with 'confession' to another bhikkhu or bhikkhus.

Nissaya:

taking 'dependence' on one's Preceptor or Teacher. (See also Upajjhaaya; AAcariya)

Ordination:

'Going Forth' from the home life to the life of a bhikkhu; Upasampadaa is the assembled monk's formal full acceptance of a candidate- bhikkhu into the Community. Pabbajjaa is the first part of the 'Ordination Procedure' which gives the new novice or Saama.nera his robes and the Ten Precepts.

Pabbajjaa:

See Ordination.

Paacittiya

(Paac.): 'Confession'; 92 Offences that can be cleared by formal 'confession' to another bhikkhu.

Paali:

the ancient Indian language of the Theravaada Canon, akin to Sanskrit.

Paa.timokkha Rule:

The fundamental 227 rules observed by a bhikkhu. It is recited by a single monk with the whole Community (of monks) present, every lunar fortnight.

Paaraajika

(Paar.): 'Defeat'; The four heaviest, irremediable offences that automatically and

irrevocably end the Bhikkhu-life.

Paatidesaniya:

Four Offences 'to be acknowledged.'

Pavaara.naa:

Invitation; (i) by a donor to supply requisites to a particular bhikkhu; (ii) a ceremony for the Community of bhikkhus held at the end of the Rains Retreat.

Pi.n.dapaata:

food received in the alms-bowl (of a bhikkhu); alms-gathering; to go on an almsround.

Preceptor:

See Upajjhaaya

Precepts:

The basic guidelines of bodily and verbal conduct. See Appendix A

Rains Retreat;

Vassa (Paali): the annual three month period during the Monsoon Season, from the full moon of (usually) July to the full moon of (usually) October, when all bhikkhus are required to stay in one place. It also is the measure of years ordained for a Buddhist monk.

Requisites

(Parikkhaara): of a bhikkhu are traditionally: three robes, an alms bowl, a belt, a razor, a needle, and a water-filter.

Sa"ngha:

Community. In this Vinaya book it usually refers to the 'Bhikkhu Community,' either of a specific place or as a whole. There must be a local community of at least four bhikkhus before it is a Sa"ngha. (It is also, of course, the third of the Three Gems and the Three Refuges where it applies to the ariya-sa"ngha.)

Sa"nghaadisesa

(Sa"ngh.): a class of thirteen very serious offences; to be resolved it requires formal meetings of the Community and probation of the offending bhikkhu.

Saama.nera:

novice; See Ordination.

Sekhiya:

75 Training Rules concerned with various aspects of etiquette in dressing, public behavior, accepting and eating alms food, teaching Dhamma, etc.

Siima:

A specially designated area for formal meetings of the Community of monks.

Steward;

Veyyaavaccakara: acts on behalf of donors to supply allowable items to a particular bhikkhu(s).

Sugata-span:

an ancient measure (from the Paali) based on the length of the Buddha's cubit or forearm.

Thera:

Elder, a bhikkhu for more than ten years.

Theravaada:

'Doctrine of the Elders,' is the name of the oldest form of the Buddha's teachings with

texts in the Paali language. The 'Southern School' of Sri Lanka and South-East Asia.

Tudong

(Thai): See Dhuta"nga.

Upajjhaaya:

Preceptor. The senior monk who 'sponsors' the candidate- bhikkhu's 'ordination,' and on whom the new bhikkhu will always depend for instruction. (See AAcariya; Nissaya.)

Upasampadaa:

See Ordination

Upaasaka

(m.), Upaasikaa (f.): Lay devotee who has taken refuge in the Triple Gem and keeps at least the Five Precepts and avoids wrong livelihood (trading in arms, in living beings, meat, alcohol and poison).

Uposatha:

for bhikkhus this is the fortnightly Observance Day when the Paa.timokkha Rule is recited. Weekly Observance Day for Upaasaka- Upaasikaa.

Vandanaa:

paying respect or reverence.

Vassa:

See Rains Retreat.

Veyyaavaccakara:

See Steward.

Vihaara:

a dwelling place (for monks); monastery.

Vinaya:

the bhikkhu's Discipline which include the core 227 Paa.timokkha rules together with many other ordinances for the right living and harmony of the Community of monks.

©1998 Sanghaloka Forest Hermitage. For free distribution only. You may print copies of this work for your personal use. You may re-format and redistribute this work for use on computers and computer networks, provided that you charge no fees for its distribution or use. Otherwise, all rights reserved. Please contact Sanghaloka Forest Hermitage for permission to reprint for free distribution. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the author, c/o Sanghaloka Forest Hermitage, PO Box 152, Kallista, Victoria 3791, Australia. Minor revisions were made in accordance with the ATI style sheet. Pali diacritics are represented using the Velthuis convention. Last revised for Access to Insight on 17 December 2013.

How to cite this document (a suggested style): "The Bhikkhus' Rules: A Guide for Laypeople", compiled and explained by Bhikkhu Ariyesako. Access to Insight (BCBS Edition), 17 December 2013,

<http://www.accesstoinight.org/lib/authors/ariyesako/layguide.html> .

Help | Site map | About | Contact | Terms of use

Access to Insight is owned and managed by the Barre Center for Buddhist Studies

Home

Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Vinaya Pitaka Suttavibhanga
Bhikkhunī Pāṭimokkha
The Bhikkhunīs' Code of Discipline
translated from the Pali by
Thanissaro Bhikkhu
© 2007
Pāṭimokkha Rules: Intro Bhikkhus' Bhikkhunīs'
Contents
Translator's Introduction
Pārājika
Saṅghādisesa
Nissaggiya Pācittiya
Part One: The Bowl Chapter
Part Two: The Robe-cloth Chapter
Part Three: The Gold and Silver Chapter
Pācittiya
Part One: The Garlic Chapter
Part Two: The Darkness Chapter
Part Three: The Naked Chapter
Part Four: The Sharing Chapter
Part Five: The Picture Gallery Chapter
Part Six: The Monastery Chapter
Part Seven: The Pregnant Woman Chapter
Part Eight: The Maiden Chapter
Part Nine: The Sunshade and Leather Footwear Chapter

Part Ten: The Lie Chapter
Part Eleven: The Living Plant Chapter
Part Twelve: The Food Chapter
Part Thirteen: The Go-calling Chapter
Part Fourteen: The Fire Chapter
Part Fifteen: The View Chapter
Part Sixteen: The In-accordance-with-the-rule Chapter
Pāṭidesanīya
Sekhiya
Part One: The 26 Dealing with Proper Behavior
Part Two: The 30 Dealing with Food
Part Three: The 16 Dealing with Teaching Dhamma
Part Four: The 3 Miscellaneous Rules
Adhikaraṇa-Samatha
Endnotes

Translator's Introduction

The Bhikkhunī Pāṭimokkha contains 311 rules. Of these, 181 are shared with the Bhikkhu Pāṭimokkha: four Pārājikas, seven Saṅghādisesas, 18 Nissaggiya Pācittiyas (NP), 70 Pācittiyas, all 75 Sekhiyas, and all seven Adhikaraṇa-samatha rules. In addition, the Bhikkhunī Pāṭimokkha contains 13 Pācittiya rules that are identical to rules for bhikkhus that are contained in the Khandhakas; one Pārājika rule similar to a Bhikkhus' Saṅghādisesa rule; one Pārājika rule similar to a Bhikkhus' Pācittiya rule; two Saṅghādisesa rules similar to Bhikkhus' Khandhaka rules; two NP rules similar to Bhikkhus' NP rules; three Pācittiyas similar to a Bhikkhus' Saṅghādisesa; seven Pācittiyas similar to Bhikkhus' Pācittiyas; and eight Pācittiyas similar to rules for bhikkhus that are contained in the Khandhakas. Also, the eight Pāṭidesanīya rules for the bhikkhunīs are elaborations of a single Bhikkhus' Pācittiya rule.

Thus the Bhikkhunī Pāṭimokkha contains 85 rules for which there are no direct correspondences in the rules for the bhikkhus. Some writers have interpreted these added rules as sign of an attempt to oppress the bhikkhunīs unfairly, but it should be noted that:

more than one third of these extra rules were formulated to protect bhikkhunīs from being the direct recipients of the abusive or careless behavior of other bhikkhunīs; two of the extra rules (Pācittiyas 6 and 44) prevent bhikkhunīs from putting themselves in a position of servitude to bhikkhus or lay people; according to the rules' origin stories, all but three of the extra rules (Pācittiyas 59, 94, and 95) were formulated only after bhikkhunīs complained to the bhikkhus about an errant bhikkhunī's behavior.

Tellingly, these last three exceptions were formulated after complaints initiated by the bhikkhus, and they touch directly on the formal subordination of the Bhikkhunī Community to the Bhikkhu Community. However, they are counterbalanced by two rules exclusive to the Bhikkhu Pāṭimokkha — NP 4 & 17 — that were formulated at the request of bhikkhunīs to prevent bhikkhus from abusing their position in the hierarchy in

a way that would interfere with the bhikkhunīs' practice of the Dhamma. For a more detailed discussion of the checks and balances in the relationships between the two Communities, see *The Buddhist Monastic Code*, volume II, chapter 23.

In the following translation, I have marked the correspondences between the bhikkhus' and bhikkhunīs' rules in brackets. Where the brackets follow the number of the bhikkhunī rule and simply contain a number, the corresponding bhikkhus' rule is in the same section in the Bhikkhu Pāṭimokkha as in the Bhikkhunī Pāṭimokkha. Thus, under the Saṅghādisesa rules, 7 [5] means that the Bhikkhunīs' Saṅghādisesa 7 is identical with the Bhikkhus' Saṅghādisesa 5. If the brackets follow the rule and simply contain a reference to a rule in the Mahavagga (Mv) or Cullavagga (Cv), the corresponding bhikkhus' rule is contained in the Khandhakas. If the brackets follow the rule and include the word "see" followed by a number, the corresponding bhikkhus' rule is similar rather than identical. Correspondences in the Sekhiya and Adhikaraṇa-samatha sections are not marked, as these two sections are completely identical in the two Pāṭimokkhas.

Rules marked with an asterisk (*) are identical with — or directly related to — vows included in the Eight Garudhammas, or Rules of Respect. On this topic, see *The Buddhist Monastic Code*, volume II, chapter 23. Some writers have argued that, because the rules in question are all pācittiya rules, and because the Rules of Respect impose a more stringent penalty than a simple confession for overstepping the vows, we must assume that the vows and their more stringent punishment were added later to the canon, in an attempt to oppress the bhikkhunīs. However, a standard principle throughout the Vinaya — formulated in Adhikaraṇa-samatha 4 in both Pāṭimokkhas — is that an offender cannot be penalized until he/she has confessed to an offense. In light of this principle, the confession required by the pācittiya rules would be a first, necessary step before imposing the half-month penance stipulated in the fifth vow.

The translation here is based on the complete Pali Bhikkhunī Pāṭimokkha in Mohan Wijayaratna, *Buddhist Nuns: The Birth and Development of a Women's Monastic Order* (BN), although there were many spots where I had to rely on the Thai edition of the Pali Canon to correct mistakes in BN. I have also consulted I.B. Horner's partial English translation of the Bhikkhunī Pāṭimokkha rules in *The Book of Discipline*, volume three (BD); the partial Thai translation included in Mahamakut's complete translation of the Pali Canon; the complete English translation in BN; and the complete translation in *The Pāṭimokkha*, edited by William Pruitt and translated by K. R. Norman (N). Where my translation differs from BD, I have marked it with a (§); where it differs from BN, a (§); where it differs from N, a (•).

Parenthetical insertions in the rules, if otherwise unmarked, are based on the canonical word-commentary from the Bhikkhunī Vibhanga, the part of the Vinaya Pitaka that contains the Bhikkhunī Pāṭimokkha together with its explanatory material. If marked with the abbreviation "Comm:", parenthetical insertions in the rules are drawn from the Commentary, Buddhaghosa's *Samantapasadika*. Technical issues are explained in the endnotes.

Pārājika

1 [1]. Should any bhikkhunī willingly engage in sexual intercourse, even with a male animal, she is defeated and no longer in affiliation.

2 [2]. Should any bhikkhunī, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness — just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish her, saying, "You are a robber, you are a fool, you are benighted, you are a thief" — a bhikkhunī in the same way taking what is not given is defeated and no longer in affiliation.

3 [3]. Should any bhikkhunī intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die, saying, "My good man, what use is this evil, miserable life to you? Death would be better for you than life," or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, she also is defeated and no longer in affiliation.

4 [4]. Should any bhikkhunī, without direct knowledge, boast of a superior human state, a truly noble knowledge and vision as present in herself, saying, "Thus do I know; thus do I see," such that regardless of whether or not she is cross-examined on a later occasion, she — being remorseful and desirous of purification — might say, "Ladies, not knowing, I said I know; not seeing, I said I see — vainly, falsely, idly," unless it was from over-estimation, she also is defeated and no longer in affiliation.

5. Should any bhikkhunī, lusting, consent to a lusting man's rubbing, rubbing up against, taking hold of, touching, or fondling (her) below the collar-bone and above the circle of the knees, she also is defeated and no longer in affiliation for being "one above the circle of the knees." [See Bhikkhus' Saṅghādisesa 2]

6. Should any bhikkhunī, knowing that (another) bhikkhunī has fallen into an act (entailing) defeat, neither accuse her herself nor inform the group, and then — whether she (the other bhikkhunī) is still alive or has died, has been expelled or gone over to another sect — she (this bhikkhunī) should say, "Even before, ladies, I knew of this bhikkhunī that 'This sister is of such-and-such a sort,' and I didn't accuse her myself nor did I inform the group," then she also is defeated and no longer in affiliation for being "one who concealed a fault." [See Bhikkhus' Pācittiya 64]

7. Should any bhikkhunī follow a bhikkhu who has been suspended by a united Community (of bhikkhus) in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, and who is disrespectful, has not made amends, has broken off his friendship (with the bhikkhus), the bhikkhunīs are to admonish her thus: "Lady, that bhikkhu has been suspended by a united Community in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions. He is disrespectful, he has not made amends, he has broken off his friendship. Do not follow him, lady."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then she also is defeated and no longer in affiliation for being "a follower of a suspended (bhikkhuī)." (§¶•) [1]

8. Should any bhikkhunī, lusting, consent to a lusting man's taking hold of her hand or touching the edge of her outer robe, or should she stand with him or converse with him or go to a rendezvous with him, or should she consent to his approaching her, or should she enter a hidden place with him, or should she dispose her body to him — (any of these) for the purpose of that unrighteous act (Comm: physical contact) — then she also is defeated and no longer in affiliation for "(any of) eight grounds." (§)

Saṅghādisesa

1. Should any bhikkhunī start litigation against a householder, a householder's son, a slave, or a worker, or even against a wandering contemplative: this bhikkhunī, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. (•)

2. Should any bhikkhunī knowingly give Acceptance (upasampada) to a woman thief sentenced to death, without having obtained permission from the king or the Community or the (governing) council or the (governing) committee or the (governing) guild — unless the woman is allowable (i.e., already ordained in another sect or with other bhikkhunīs) — this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. [See Mv.I.43.1]

3. Should any bhikkhunī go among villages alone or go to the other shore of a river alone or stay away for a night alone or fall behind her companion(s) alone: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

4. Should any bhikkhunī — without having obtained permission from the Community who performed the act, without knowing the desire of the group — restore a bhikkhunī whom a Community acting harmony in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, has suspended: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. [See Cv.I.28-29]

5. Should any bhikkhunī, lusting, having received staple or non-staple food from the hand of a lusting man, consume or chew it: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

6. Should any bhikkhunī say, "What does it matter to you whether this man is lusting or not, when you are not lusting? Please, lady, take what the man is giving — staple or non-staple food — with your own hand and consume or chew it": this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

7 [5]. Should any bhikkhunī engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage — even if only for a momentary liaison: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

8 [8]. Should any bhikkhunī — corrupt, aversive, disgruntled — charge a bhikkhunī with an unfounded case entailing defeat, (thinking), "Perhaps I may bring about her fall from this celibate life," then regardless of whether or not she is cross-examined on a later occasion, if the issue is unfounded and the bhikkhunī confesses her aversion: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

9 [9]. Should any bhikkhunī — corrupt, aversive, disgruntled — using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhunī with a case entailing defeat, (thinking), "Perhaps I may bring about her fall from this celibate life," then regardless of whether or not she is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhunī confesses her aversion: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

10. Should any bhikkhunī, angry and displeased, say, "I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Sangha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the holy life in their company," the bhikkhunīs are to admonish her thus: "Lady, don't — angry and displeased — say, 'I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Sangha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the holy life in their company.' Take delight, lady. The Dhamma is well-expounded. Follow the holy life for the right ending of suffering."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings

of the Community.

11. Should any bhikkhunī, overthrown in even a trifling issue, angry and displeased, say, "The bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear," the bhikkhunīs are to admonish her thus: "Lady, don't — overthrown in even a trifling issue, angry and displeased — say, 'The bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear. It may be that you, lady, are biased through favoritism, biased through aversion, biased through delusion, biased through fear.'"

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

12. In case bhikkhunīs are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety (depraved in their livelihood), exasperating the Bhikkhunī Community, hiding one another's faults, the bhikkhunīs are to admonish them thus: "The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters."

And should those bhikkhunīs, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke them up to three times times for the sake of relinquishing that. If while being rebuked up to three times by the bhikkhunīs they relinquish that, that is good. If they do not relinquish that, then these bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. (§¶)

13. Should any bhikkhunī say (to the bhikkhunīs criticized in the preceding case), "Live entangled, ladies. Don't live separately. There are other bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Community, hiding one another's faults, but the Community doesn't say anything to them. It's simply because of your weakness (lack of partisans) that the Community — with contempt, scorn, intolerance, and threats — says, 'The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters,'" the bhikkhunīs are to admonish her thus: "Lady, don't say, 'Live entangled, ladies. Don't live separately. There are other bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Community, hiding one another's faults, but the Community doesn't say anything to them. It's simply because of your weakness that the Community — with contempt, scorn, intolerance, and threats — says, 'The sisters are living entangled,

depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters.""

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

14 [10]. Should any bhikkhunī agitate for a schism in a united Community, or should she persist in taking up an issue conducive to schism, the bhikkhunīs are to admonish her thus: "Do not, lady, agitate for a schism in a united Community or persist in taking up an issue conducive to schism. Let the lady be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

15 [11]. Should bhikkhunīs — one, two, or three — who are followers and partisans of that bhikkhunī, say, "Do not, ladies, admonish that bhikkhunī in any way. She is an exponent of the Dhamma, she is an exponent of the Vinaya. She acts with our consent and approval. She knows, she speaks for us, and that is pleasing to us," the bhikkhunīs are to admonish them thus: "Do not say that, ladies. That bhikkhunī is not an exponent of the Dhamma and she is not an exponent of the Vinaya. Do not, ladies, approve of a schism in the Community. Let the ladies' (minds) be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should those bhikkhunīs, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke them up to three times for the sake of relinquishing that. If while being rebuked up to three times by the bhikkhunīs they relinquish that, that is good. If they do not relinquish that, then these bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

16 [12]. In case a bhikkhunī is by nature difficult to admonish — who, when being legitimately admonished by the bhikkhunīs with reference to the training rules included in the (Pāṭimokkha) recitation, makes herself unadmonishable, (saying,) "Do not, ladies, say anything to me, good or bad; and I won't say anything to the ladies, good or bad. Refrain, ladies, from admonishing me" — the bhikkhunīs are to admonish her thus: "Let

the lady not make herself unadmonishable. Let the lady make herself admonishable. Let the lady admonish the bhikkhunīs in accordance with what is right, and the bhikkhunīs will admonish the lady in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

17 [13]. In case a bhikkhunī living in dependence on a certain village or town is a corrupter of families, a woman of depraved conduct — whose depraved conduct is both seen and heard about, and the families she has corrupted are both seen and heard about — the bhikkhunīs are to admonish her thus: "You, lady, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, lady. Enough of your staying here."

And should that bhikkhunī, thus admonished by the bhikkhunīs, say about the bhikkhunīs, "The bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear, in that for this sort of offense they banish some and do not banish others," the bhikkhunīs are to admonish her thus: "Do not say that, lady. The bhikkhunīs are not biased through favoritism, are not biased through aversion, are not biased through delusion, are not biased through fear. You, lady, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, lady. Enough of your staying here."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

Nissaggiya Pācittiya

Part One: The Bowl Chapter

1. Should any bhikkhunī make a bowl-hoard (have more than one bowl in her possession), it is to be forfeited and confessed. [See Bhikkhus' NP 21]

2. Should any bhikkhunī, having determined an out-of-season cloth to be an in-season cloth, distribute it, it is to be forfeited and confessed. (§¶) [2]

3. Should any bhikkhunī, having exchanged robe-cloth with another bhikkhunī, later say to her, "Here, lady. This is your robe-cloth. Bring me that robe-cloth of mine. What was yours is still yours. What was mine is still mine. Bring me that one of mine. Take yours back," and then snatch it back or have it snatched back, it is to be forfeited and confessed. [See Bhikkhus' NP 5]

4. Should any bhikkhunī, having had one thing requested, (then send it back and) have another thing requested, it is to be forfeited and confessed.

5. Should any bhikkhunī, having had one thing bought, (then send it back and) have another thing bought, it is to be forfeited and confessed.

6. Should any bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a Community, have something else bought, it is to be forfeited and confessed. (§•)

7. Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a Community, use it to have something else bought, it is to be forfeited and confessed. (§•) [3]

8. Should any bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a group, have something else bought, it is to be forfeited and confessed. (§•)

9. Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a group, use it to have something else bought, it is to be forfeited and confessed. (§•)

10. Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for an individual, use it to have something else bought, it is to be forfeited and confessed. (§•)

Part Two: The Robe-cloth Chapter

11. When a bhikkhunī is asking for a heavy cloth, one worth four "bronzes" at most may be asked for. If she asks for more than that, it is to be forfeited and confessed. (§•)

12. When a bhikkhunī is asking for a light cloth, one worth two and a half "bronzes" at most may be asked for. If she asks for more than that, it is to be forfeited and confessed. (§•)

13 [1]. When a bhikkhunī has finished her robe and the frame is destroyed (her kathina privileges are in abeyance), she is to keep extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

14 [2]. When a bhikkhunī has finished her robe and the frame is destroyed (her kathina

privileges are in abeyance): If she dwells apart from (any of) her five robes even for one night — unless authorized by the bhikkhunīs — it is to be forfeited and confessed.

15 [3]. When a bhikkhunī has finished her robe and the frame is destroyed (her kathina privileges are in abeyance): Should out-of-season robe-cloth accrue to her, she may accept it if she so desires. Having accepted it, she is to make it up immediately (into a cloth requisite). But should it not be enough, she may lay it aside for a month at most if she has an expectation for filling the lack. If she should keep it beyond that, even when she has an expectation (for further cloth), it is to be forfeited and confessed.

16 [6]. Should any bhikkhunī ask for robe-cloth from a man or woman householder unrelated to her, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhunī's robe has been snatched away or destroyed. This is the proper occasion here.

17 [7]. If that unrelated man or woman householder presents the bhikkhunī with many robes (pieces of robe-cloth), she is to accept at most (enough for) an upper and a lower robe. If she accepts more than that, it is to be forfeited and confessed.

18 [8]. In case a man or woman householder unrelated (to the bhikkhunī) prepares a robe fund for the sake of a bhikkhunī, thinking, "Having purchased a robe with this robe fund, I will clothe the bhikkhunī named so-and-so with a robe:" If the bhikkhunī, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, "It would be good indeed, sir, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with this robe fund" — out of a desire for something fine — it is to be forfeited and confessed.

19 [9]. In case two householders — men or women — unrelated (to the bhikkhunī) prepare separate robe funds for the sake of a bhikkhunī, thinking, "Having purchased separate robes with these separate robe funds of ours, we will clothe the bhikkhunī named so-and-so with robes": If the bhikkhunī, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, "It would be good indeed, sirs, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)" — out of a desire for something fine — it is to be forfeited and confessed.

20 [10]. In case a king, a royal official, a brahman, or a householder sends a robe fund for the sake of a bhikkhunī via a messenger, (saying,) "Having purchased a robe with this robe fund, clothe the bhikkhunī named so-and-so with a robe": If the messenger, approaching the bhikkhunī, should say, "This is a robe fund being delivered for the sake of the lady. May the lady accept this robe fund," then the bhikkhunī is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

If the messenger should say to the bhikkhunī, "Does the lady have a steward?" then,

bhikkhunīs, if the bhikkhunī desires a robe, she may indicate a steward — either a monastery attendant or a lay follower — (saying,) "That, sir, is the bhikkhunīs' steward."

If the messenger, having instructed the steward and going to the bhikkhunī, should say, "I have instructed the steward the lady indicated. May the lady go (to her) and she will clothe you with a robe in season," then the bhikkhunī, desiring a robe and approaching the steward, may prompt and remind her two or three times, "I have need of a robe." Should (the steward) produce the robe after being prompted and reminded two or three times, that is good.

If she should not produce the robe, (the bhikkhunī) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the bhikkhunī) has stood in silence for the purpose four, five, six times at most, that is good.

If she should not produce the robe (at that point), should she then produce the robe after (the bhikkhunī) has endeavored further than that, it is to be forfeited and confessed.

If she should not produce (the robe), then the bhikkhunī herself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), "The robe fund that you, venerable sirs, sent for the sake of the bhikkhunī has given no benefit to the bhikkhunī at all. May the you be united with what is yours. May what is yours not be lost." This is the proper course here.

Part Three: The Gold and Silver Chapter

21 [18]. Should any bhikkhunī take gold and silver, or have it taken, or consent to its being deposited (near her), it is to be forfeited and confessed.

22 [19]. Should any bhikkhunī engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

23 [20]. Should any bhikkhunī engage in various types of trade, (the article obtained) is to be forfeited and confessed.

24 [22]. Should any bhikkhunī with an alms bowl having less than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhunī to the company of bhikkhunīs. That company of bhikkhunīs' final bowl should be presented to the bhikkhunī, (saying,) "This, bhikkhunī, is your bowl. It is to be kept until broken." This is the proper course here.

25 [23]. There are these tonics to be taken by sick bhikkhunīs: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

26 [25]. Should any bhikkhunī — having herself given robe-cloth to (another) bhikkhunī and then being angered and displeased — snatch it away or have it snatched away, it is to be forfeited and confessed.

27 [26]. Should any bhikkhunī, having requested thread, have robe-cloth woven by weavers, it is to be forfeited and confessed.

28 [27]. In case a man or woman householder unrelated (to the bhikkhunī) has robe-cloth woven by weavers for the sake of a bhikkhunī, and if the bhikkhunī, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, "This cloth, friends, is to be woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something"; and should that bhikkhunī, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.

29 [28]. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhunī, she is to accept it if she regards it as offered in urgency. Once she has accepted it, she may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

30 [30]. Should any bhikkhunī knowingly divert to herself gains that had been allocated for a Community, they are to be forfeited and confessed.

Pācittiya

Part One: The Garlic Chapter

1. Should any bhikkhunī eat garlic, it is to be confessed. [Cv.V.34.1]

2. Should any bhikkhunī have the hair in the "confining places" (armpits and pelvic areas) removed, it is to be confessed. (§•) [Cv.V.27.4] [4]

3. (Genital) slapping (even to the extent of consenting to a blow with a lotus-leaf) is to be confessed. [See Bhikkhus' Saṅghādisesa 1]

4. (The insertion of) a dildo is to be confessed. (§•) [See Bhikkhus' Saṅghādisesa 1]

5. When a bhikkhunī is giving herself an ablution, is to be given only to the depth of two finger joints (and using no more than two fingers). Beyond that, it is to be confessed. [See Bhikkhus' Saṅghādisesa 1] (§)

6. Should any bhikkhunī, when a bhikkhu is eating, attend on him with water or a fan, it is to be confessed.

7. Should any bhikkhunī, having requested raw grain or having had it requested, having roasted it or having had it roasted, having pounded it or having had it pounded, having

cooked it or having had it cooked, then eat it, it is to be confessed.

8. Should any bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers over a wall or a fence, it is to be confessed.

9. Should any bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers on living crops, it is to be confessed.

10. Should any bhikkhunī go to see dancing or singing or instrument-playing, it is to be confessed. [Cv.V.2.6]

Part Two: The Darkness Chapter

11. Should any bhikkhunī stand or converse with a man, one on one, in the darkness of the night without a light, it is to be confessed.

12. Should any bhikkhunī stand or converse with a man, one on one, in a concealed place, it is to be confessed.

13. Should any bhikkhunī stand or converse with a man, one on one, in the open air, it is to be confessed.

14. Should any bhikkhunī — along a road, in a cul-de-sac, or at a crossroads — stand or converse with a man one on one, or whisper in his ear, or dismiss the bhikkhunī who is her companion, it is to be confessed.

15. Should any bhikkhunī, having gone to family residences before the meal (before noon), having sat down on a seat, depart without taking the owner's leave, it is to be confessed. (•)

16. Should any bhikkhunī, having gone to family residences after the meal (between noon and sunset), sit or lie down on a seat without asking the owner's permission, it is to be confessed.

17. Should any bhikkhunī, having gone to family residences in the wrong time (between sunset and dawn), having spread out bedding or having had it spread out, sit or lie down (there) without asking the owner's permission, it is to be confessed.

18. Should any bhikkhunī, because of a misapprehension, because of a misunderstanding, malign another (bhikkhunī), it is to be confessed. (•)

19. Should any bhikkhunī curse herself or another (bhikkhunī) with regard to hell or the holy life, it is to be confessed.

20. Should any bhikkhunī weep, beating and beating herself, it is to be confessed.

Part Three: The Naked Chapter

21. Should any bhikkhunī bathe naked, it is to be confessed. [See Mv.VIII.28 & Cv.V.16.2]

22. When a bhikkhunī is making a bathing cloth, it is to be made to the standard measurement. Here the standard is this: four spans — using the sugata span — in length, two spans in width. In excess of that, it is to be cut down and confessed. [See Bhikkhus' Pācittiya 91]

23. Should any bhikkhunī, having unsewn (another) bhikkhunī's robe or having had it unsewn, and then later — when there are no obstructions — neither sew it nor make an effort to have it sewn within four or five days, it is to be confessed. (§•)

24. Should any bhikkhunī exceed her five-day outer robe period, it is to be confessed. (§¶) [5]

25. Should any bhikkhunī wear a robe that should be given back (one that she has borrowed from another bhikkhunī without asking her permission), it is to be confessed.

26. Should any bhikkhunī put an obstruction in the way of a group's receiving robe-cloth, it is to be confessed.

27. Should any bhikkhunī block a robe-cloth distribution that is in accordance with the rule, it is to be confessed.

28. Should any bhikkhunī give a contemplative robe (a robe that has been marked so as to be allowable for a bhikkhu or bhikkhunī) to a householder, a male wanderer, or female wanderer, it is to be confessed.

29. Should any bhikkhunī let the robe-season (the period for receiving kathina-donations) pass on the basis of a weak expectation for cloth, it is to be confessed.

30. Should any bhikkhunī block the dismantling of the kathina privileges in accordance with the rule, it is to be confessed.

Part Four: The Sharing Chapter

31. Should two bhikkhunīs share a single bed, it is to be confessed. [Cv.V.19.2]

32. Should two bhikkhunīs share a single blanket or sleeping mat, it is to be confessed. [Cv.V.19.2]

33. Should any bhikkhunī intentionally cause annoyance to (another) bhikkhunī, it is to be confessed.

34. Should any bhikkhunī not attend to her ailing student nor make an effort to have her

attended to, it is to be confessed. (§¶) [See Cv.VIII.12.2]

35. Should any bhikkhunī, having given living space to another bhikkhunī, then — angry and displeased — evict her or have her evicted, it is to be confessed.

36. Should any bhikkhunī live entangled with a householder or a householder's son, the bhikkhunīs are to admonish her thus: "Lady, don't live entangled with a householder or a householder's son. Live alone, lady. The Community recommends strict isolation for the lady."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, it is to be confessed.

37. Should any bhikkhunī, without joining a caravan of merchants, set out within the local king's territory on a journey considered dubious and risky, it is to be confessed. (§¶•)

38. Should any bhikkhunī, without joining a caravan of merchants, set out outside the local king's territory on a journey considered dubious and risky, it is to be confessed. (§¶•)

39. Should any bhikkhunī set out on a journey during the Rains-residence, it is to be confessed. (§•)[Mv.III.3.2]

40. Should any bhikkhunī, having completed the Rains-residence, not depart on a journey of at least five or six leagues, it is to be confessed.

Part Five: The Picture Gallery Chapter

41. Should any bhikkhunī go to see a royal pleasure house or a picture gallery (any building decorated for amusement) or a park or a pleasure grove or a lotus pond, it is to be confessed.

42. Should any bhikkhunī make use of a dais or a throne, it is to be confessed. [Cv.VI.8] (§¶•) [6]

43. Should any bhikkhunī spin yarn (thread), it is to be confessed.

44. Should any bhikkhunī do a chore for a lay person, it is to be confessed. (§¶•) [7]

45. Should any bhikkhunī — when told by a bhikkhunī, "Come, lady. Help settle this issue," and having answered, "Very well" — then, when there are no obstructions, neither settle it nor make an effort to have it settled, it is to be confessed.

46. Should any bhikkhunī give, with her own hand, staple or non-staple food to a householder, a male wanderer, or a female wanderer, it is to be confessed. [See Bhikkhus' Pācittiya 41]

47. Should any bhikkhunī use a menstrual cloth without having forfeited it (after her previous period), it is to be confessed. (¶)

48. Should any bhikkhunī depart on a journey without having forfeited her dwelling space, it is to be confessed. [See Bhikkhus' Pācittiya 15]

49. Should any bhikkhunī study lowly arts (literally, bestial knowledge), it is to be confessed. [Cv.V.33.2 — for a list of lowly arts, see DN 2]

50. Should any bhikkhunī teach lowly arts, it is to be confessed. [Cv.V.33.2]

Part Six: The Monastery Chapter

51. Should any bhikkhunī, without asking permission, knowingly enter a monastery containing a bhikkhu, it is to be confessed. [See Bhikkhus' Pācittiya 23]

52. Should any bhikkhunī revile or insult a bhikkhu, it is to be confessed.*

53. Should any bhikkhunī, in a fit of temper, revile a group (the Bhikkhunī Community), it is to be confessed.

54. Should any bhikkhunī, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food (elsewhere), it is to be confessed. (•)[See Bhikkhus' Pācittiya 35]

55. Should any bhikkhunī be stingy with regard to families (supporters), it is to be confessed. (•) [8]

56. Should any bhikkhunī spend the Rains-residence in a dwelling where there are no bhikkhus (nearby), it is to be confessed.*

57. Should any bhikkhunī, having completed the Rains-residence, not invite (criticism) from both Communities with regard to three matters — what they have seen, heard, or suspected (her of doing) — it is to be confessed.*

58. Should any bhikkhunī not go for the exhortation or for the (meeting that defines) affiliation (i.e., the Uposatha), it is to be confessed.*

59. Every half-month a bhikkhunī should request two things from the Bhikkhu Community: the asking of the date of the Uposatha and the approaching for exhortation. In excess of that (half-month), it is to be confessed.*

60. Should any bhikkhunī, without having informed a Community or a group (of bhikkhunīs), alone with a man have a boil or scar that has appeared on the lower part of her body (between the navel and the knees) burst or cut open or cleaned or smeared with a salve or bandaged or unbandaged, it is to be confessed.

Part Seven: The Pregnant Woman Chapter

61. Should any bhikkhunī sponsor (the Acceptance (upasampada) of) a pregnant woman, it is to be confessed.

62. Should any bhikkhunī sponsor (the Acceptance of) a woman who is still nursing, it is to be confessed.

63. Should any bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts, it is to be confessed.* [9]

64. Should any bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts and who has not been authorized by a Community, it is to be confessed.

65. Should any bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) less than twelve years, it is to be confessed. (¶•) [See Bhikkhus' Pācittiya 65] [10]

66. Should any bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years but who has not trained for two years in the six precepts, it is to be confessed. (¶•) *

67. Should any bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years and who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed. (¶•)

68. Should any bhikkhunī, having sponsored (the Acceptance of) her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed. [See Cv.VIII.12.2-11]

69. Should any bhikkhunī not attend to her preceptor for two years, it is to be confessed. [See Cv.VIII.11.2-18]

70. Should any bhikkhunī, having sponsored (the Acceptance of) her student, neither take her away nor have her taken away for at least five or six leagues, it is to be confessed. [11]

Part Eight: The Maiden Chapter

71. Should any bhikkhunī sponsor (the Acceptance of) a maiden (unmarried woman/female novice) less than twenty years old, it is to be confessed. [Bhikkhus'

Pācittiya 65]

72. Should any bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.

73. Should any bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed.

74. Should any bhikkhunī sponsor (an Acceptance) when she has less than twelve years (seniority), it is to be confessed. [See Mv.I.25.6]

75. Should any bhikkhunī, even if she has fully twelve years (seniority) sponsor (an Acceptance) when she has not been authorized by a Community (of bhikkhunīs), it is to be confessed.

76. Should any bhikkhunī — having been told, "Enough, lady, of your sponsoring (Acceptance) for the time being," and having answered, "Very well" — later complain, it is to be confessed.

77. Should any bhikkhunī — having said to a trainee, "If you give me a robe, I will sponsor you (for Acceptance)," — then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.

78. Should any bhikkhunī — having said to a trainee, "If you attend to me for two years, I will sponsor you (for Acceptance)," — then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.

79. Should any bhikkhunī sponsor (the Acceptance of) a trainee who is entangled with men, entangled with youths, temperamental, a cause of grief, it is to be confessed.

80. Should any bhikkhunī sponsor (the Acceptance of) a trainee without getting permission from her parents or her husband, it is to be confessed. [See Mv.I.54.6]

81. Should any bhikkhunī sponsor (the Acceptance of) a trainee by means of stale giving of consent, it is to be confessed. (§¶•) [12]

82. Should any bhikkhunī sponsor (Acceptances — act as a preceptor) in consecutive years, it is to be confessed.

83. Should any bhikkhunī sponsor (Acceptances — act as a preceptor for) two (trainees) in one year, it is to be confessed.

Part Nine: The Sunshade and Leather Footwear Chapter

84. Should any bhikkhunī, not being ill, use a sunshade and leather footwear (outside a monastery), it is to be confessed. [Sunshade: Cv.V.23.3; Footwear: See Mv.I.30, Mv.V.4.3, Mv.V.5.2]

85. Should any bhikkhunī, not being ill, ride in a vehicle, it is to be confessed. [Mv.V.10.2]

86. Should any bhikkhunī wear a hip ornament, it is to be confessed. (§•) [Cv.V.2.1]

87. Should any bhikkhunī wear a woman's ornament, it is to be confessed. [See Cv.V.2.1]

88. Should any bhikkhunī (not being ill) bathe with perfumes and paint, it is to be confessed. [See Mv.VI.9.2 and Cv.V.2.5]

89. Should any bhikkhunī (not being ill) bathe with scented sesame powder, it is to be confessed. [See Mv.VI.9.2]

90. Should any bhikkhunī (not being ill) have another bhikkhunī rub or massage her, it is to be confessed.

91. Should any bhikkhunī (not being ill) have a trainee rub or massage her, it is to be confessed.

92. Should any bhikkhunī (not being ill) have a female novice rub or massage her, it is to be confessed.

93. Should any bhikkhunī (not being ill) have a woman householder rub or massage her, it is to be confessed.

94. Should any bhikkhunī sit down in front of a bhikkhu without asking permission, it is to be confessed.*

95. Should any bhikkhunī ask a question (about the Suttas, Vinaya, or Abhidhamma) of a bhikkhu who has not given leave, it is to be confessed.* [13]

96. Should any bhikkhunī enter a village without her vest, it is to be confessed.

Part Ten: The Lie Chapter

97 [1]. A deliberate lie is to be confessed.

98 [2]. An insult is to be confessed.

99 [3]. Divisive tale-bearing among bhikkhunīs is to be confessed.

100 [4]. Should any bhikkhunī have an unordained person recite Dhamma line by line (with her), it is to be confessed.

101 [5]. Should any bhikkhunī lie down together (in the same dwelling) with an unordained woman for more than two or three consecutive nights, it is to be confessed.

102 [6]. Should any bhikkhunī lie down together (in the same dwelling) with a man, it is to be confessed.

103 [7]. Should any bhikkhunī teach more than five or six sentences of Dhamma to a man, unless a knowledgeable woman is present, it is to be confessed.

104 [8]. Should any bhikkhunī report (her own) superior human state to an unordained person, when it is factual, it is to be confessed. [14]

105 [9]. Should any bhikkhunī report (another) bhikkhunī's serious offense to an unordained person — unless authorized by the bhikkhunīs — it is to be confessed. [15]

106 [10]. Should any bhikkhunī dig soil or have it dug, it is to be confessed.

Part Eleven: The Living Plant Chapter

107 [11]. The damaging of a living plant is to be confessed.

108 [12]. Evasive speech and causing frustration are to be confessed.

109 [13]. Complaining about or criticizing (a Community official) is to be confessed.

110 [14]. Should any bhikkhunī set a bed, bench, mattress, or stool belonging to the Community out in the open — or have it set out — and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed.

111 [15]. Should any bhikkhunī set out bedding in a dwelling belonging to the Community — or have it set out — and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed.

112 [16]. Should any bhikkhunī knowingly lie down in a dwelling belonging to the Community so as to intrude on a bhikkhunī who arrived there first, (thinking), "Whoever finds it confining will go away" — doing it for just that reason and no other — it is to be confessed.

113 [17]. Should any bhikkhunī, angry and displeased, evict a bhikkhunī from a dwelling belonging to the Community — or have her evicted — it is to be confessed.

114 [18]. Should any bhikkhunī sit or lie down on a bed or bench with detachable legs

on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.

115 [19]. When a bhikkhunī is building a large dwelling, she may apply two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should she apply more than that, even if standing where there are no crops to speak of, it is to be confessed.

116 [20]. Should any bhikkhunī knowingly pour water containing living beings — or have it poured — on grass or on clay, it is to be confessed.

Part Twelve: The Food Chapter

117 [31]. A bhikkhunī who is not ill may eat one meal at a public alms center. Should she eat more than that, it is to be confessed.

118 [32]. A group meal, except at the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, a great occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

119 [34]. In case a bhikkhunī arriving at a family residence is presented with cakes or cooked grain-meal, she may accept two or three bowlfuls if she so desires. If she should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, she is to share them among the bhikkhunīs. This is the proper course here.

120 [37]. Should any bhikkhunī chew or consume staple or non-staple food at the wrong time, it is to be confessed.

121 [38]. Should any bhikkhunī chew or consume stored-up staple or non-staple food, it is to be confessed.

122 [40]. Should any bhikkhunī take into her mouth an edible that has not been given — except for water and tooth-cleaning sticks — it is to be confessed.

123 [42]. Should any bhikkhunī say to a bhikkhunī, "Come, lady, let's enter the village or town for alms," and then — whether or not she has had (food) given to her — dismiss her, saying, "Go away, lady. I don't like sitting or talking with you. I prefer sitting or talking alone" — doing it for just that reason and no other — it is to be confessed.

124 [43]. Should any bhikkhunī sit intruding on a family "with its meal," it is to be confessed.

125 [44]. Should any bhikkhunī sit in private on a secluded seat with a man, it is to be confessed.

126 [45]. Should any bhikkhunī sit in private, alone with a man, it is to be confessed.

Part Thirteen: The Go-calling Chapter

127 [46]. Should any bhikkhunī, being invited for a meal and without taking leave of an available bhikkhunī, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: a time of giving cloth, a time of making robes. These are the proper times here.

128 [47]. A bhikkhunī who is not ill may accept (make use of) a four-month invitation to ask for requisites. If she should accept (make use of) it for beyond that — unless the invitation is renewed or is permanent — it is to be confessed.

129 [48]. Should any bhikkhunī go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

130 [49]. There being some reason or another for a bhikkhunī to go to an army, she may stay two or three (consecutive) nights with the army. If she should stay beyond that, it is to be confessed.

131 [50]. If a bhikkhunī staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

132 [51]. The drinking of alcohol or fermented liquor is to be confessed.

133 [52]. Tickling with the fingers is to be confessed.

134 [53]. The act of playing in the water is to be confessed.

135 [54]. Disrespect is to be confessed.

136 [55]. Should any bhikkhunī try to frighten another bhikkhunī, it is to be confessed.

Part Fourteen: The Fire Chapter

137 [56]. Should any bhikkhunī who is not ill, seeking to warm herself, kindle a fire or have one kindled — unless there is a suitable reason — it is to be confessed.

138 [57]. Should any bhikkhunī bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

139 [58]. When a bhikkhunī receives a new robe, any one of three means of discoloring

it is to be applied: green, brown, or black. If a bhikkhunī should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

140 [59]. Should any bhikkhunī, having herself placed robe-cloth under shared ownership (vikappana) with a bhikkhu, a bhikkhunī, a female trainee, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.

141 [60]. Should any bhikkhunī hide (another) bhikkhunī's bowl, robe, sitting cloth, needle box, or belt — or have it hidden — even as a joke, it is to be confessed.

142 [61]. Should any bhikkhunī intentionally deprive an animal of life, it is to be confessed.

143 [62]. Should any bhikkhunī knowingly make use of water containing living beings, it is to be confessed.

144 [63]. Should any bhikkhunī knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.

145 [66]. Should any bhikkhunī knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.

146 [68]. Should any bhikkhunī say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the bhikkhunīs are to admonish her thus: "Do not say that, lady. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, lady, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, it is to be confessed.

Part Fifteen: The View Chapter

147 [69]. Should any bhikkhunī knowingly commune, affiliate, or lie down in the same dwelling with a bhikkhunī professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

148 [70]. And if a female novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the bhikkhunīs are to admonish her thus: "Do

not say that, lady novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, lady, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."

And should that female novice, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to admonish her thus: "From this day forth, lady novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other female novices get — that of sharing dwellings two or three nights with the bhikkhunīs. Away with you! Get lost!"

Should any bhikkhunī knowingly support, receive services from, consort with, or lie down in the same dwelling with a female novice thus expelled, it is to be confessed.

149 [71]. Should any bhikkhunī, admonished by the bhikkhunīs in accordance with a rule, say, "Ladies, I will not train myself under this training rule until I have put questions about it to another bhikkhunī, experienced and learned in the discipline," it is to be confessed. Bhikkhus, [the Buddha is apparently addressing the bhikkhus who will inform the bhikkhunīs of this training rule] a bhikkhunī in training should understand, should ask, should ponder. This is the proper course here.

150 [72]. Should any bhikkhunī, when the Pāṭimokkha is being recited, say, "Why are these lesser and minor training rules recited when they lead only to anxiety, bother, and confusion?" the criticism of the training rules is to be confessed.

151 [73]. Should any bhikkhunī, when the Pāṭimokkha is being recited every half-month, say, "Just now have I learned that this case, too, is handed down in the Pāṭimokkha, is included in the Pāṭimokkha, and comes up for recitation every half-month"; and if the bhikkhunīs should know, "That bhikkhunī has already sat through two or three recitations of the Pāṭimokkha, if not more," the bhikkhunī is not exempted for being ignorant. Whatever the offense she has committed, she is to be dealt with in accordance with the rule; and in addition, her deceit is to be exposed: "It is no gain for you, lady, it is ill-done, that when the Pāṭimokkha is being recited, you do not pay attention, properly taking it to heart." As for the deception (§), it is to be confessed.

152 [74]. Should any bhikkhunī, angered and displeased, give a blow to (another) bhikkhunī, it is to be confessed.

153 [75]. Should any bhikkhunī, angered and displeased, raise the palm of her hand against (another) bhikkhunī, it is to be confessed.

154 [76]. Should any bhikkhunī charge a bhikkhunī with an unfounded Saṅghādisesa (offense), it is to be confessed.

155 [77]. Should any bhikkhunī purposefully provoke anxiety in (another) bhikkhunī,

(thinking,) "This way, even for just a moment, she will have no peace" — doing it for just that reason and no other — it is to be confessed.

156 [78]. Should any bhikkhunī stand eavesdropping on bhikkhunīs when they are arguing, quarreling, and disputing, thinking, "I will overhear what they say" — doing it for just that reason and no other — it is to be confessed.

Part Sixteen: The In-accordance -with-the-Rule Chapter

157 [79]. Should any bhikkhunī, having given consent (by proxy) to a transaction carried out in accordance with the rule, later complain (about the act), it is to be confessed.

158 [80]. Should any bhikkhunī, when deliberation is being carried on in the Community, get up from her seat and leave without having given consent, it is to be confessed.

159 [81]. Should any bhikkhunī, (acting as part of) a united Community, give robe-cloth (to an individual bhikkhunī) and later complain, "The bhikkhunīs apportion the Community's gains according to friendship," it is to be confessed.

160 [82]. Should any bhikkhunī knowingly divert to an individual gains that had been allocated for a Community, it is to be confessed.

161 [84]. Should any bhikkhunī pick up or have (someone) pick up a valuable or what is considered a valuable, except in a monastery or in a dwelling, it is to be confessed. But when a bhikkhunī has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, she is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.

162 [86]. Should any bhikkhunī have a needle box made of bone, ivory, or horn, it is to be broken and confessed.

163 [87]. When a bhikkhunī is having a new bed or bench made, it is to have legs (at most) eight fingerbreadths long — using sugata fingerbreadths — not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

164 [88]. Should any bhikkhunī have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

165 [90]. When a bhikkhunī is having a skin-eruption covering cloth made, it is to be made to the standard measurement. Here the standard is this: four spans — using the sugata span — in length, two spans in width. In excess of that, it is to be cut down and confessed.

166 [92]. Should any bhikkhunī have a robe made the size of the sugata robe or larger, it is to be cut down and confessed. Here, the size of the sugata robe is this: nine spans — using the sugata span — in length, six spans in width. This is the size of the sugata's

sugata robe.

Pāṭidesanīya

1. Should any bhikkhunī, not being ill, ask for ghee and consume it, she is to acknowledge it: "Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it." [Bhikkhus' Pācittiya 39]

2-8. Should any bhikkhunī, not being ill, ask for oil... honey... sugar/molasses... fish... meat... milk... curds and consume it, she is to acknowledge it: "Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it." [Bhikkhus' Pācittiya 39]

Sekhiya

Part One: The 26 Dealing with Proper Behavior

1. {2} I will wear the lower robe {upper robe} wrapped around (me): a training to be observed.

3. {4} I will go {sit} well-covered in inhabited areas: a training to be observed.

5. {6} I will go {sit} well-restrained in inhabited areas: a training to be observed.

7. {8} I will go {sit} with eyes lowered in inhabited areas: a training to be observed.

9. {10} I will not go {sit} with robes hitched up in inhabited areas: a training to be observed.

11. {12} I will not go {sit} laughing loudly in inhabited areas: a training to be observed.

13. {14} I will go {sit} (speaking) with a lowered voice in inhabited areas: a training to be observed.

15. {16} I will not go {sit} swinging my body in inhabited areas: a training to be observed.

17. {18} I will not go {sit} swinging my arms in inhabited areas: a training to be observed.

19. {20} I will not go {sit} swinging my head in inhabited areas: a training to be observed.

21. {22} I will not go {sit} with arms akimbo in inhabited areas: a training to be observed.

23. {24} I will not go {sit} with my head covered in inhabited areas: a training to be observed.

25. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

26. I will not sit clasping the knees in inhabited areas: a training to be observed.

Part Two: The 30 Dealing with Food

27. I will receive almsfood appreciatively: a training to be observed.

28. I will receive almsfood with attention focused on the bowl: a training to be observed.

29. I will receive almsfood with bean curry in proper proportion: a training to be observed.

30. I will receive almsfood level with the edge (of the bowl): a training to be observed.

31. I will eat almsfood appreciatively: a training to be observed.

32. I will eat almsfood with attention focused on the bowl: a training to be observed.

33. I will eat almsfood methodically: a training to be observed.

34. I will eat almsfood with bean curry in proper proportion: a training to be observed.

35. I will not eat almsfood taking mouthfuls from a heap: a training to be observed.

36. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.

37. Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

38. I will not look at another's bowl intent on finding fault: a training to be observed.

39. I will not take an extra-large mouthful: a training to be observed.

40. I will make a rounded mouthful: a training to be observed.

41. I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

42. I will not insert the whole hand into the mouth while eating: a training to be observed.

43. I will not speak with the mouth full of food: a training to be observed.

44. I will not eat from lifted balls of food: a training to be observed.

45. I will not eat nibbling at mouthfuls of food: a training to be observed.

46. I will not eat stuffing out the cheeks: a training to be observed.
47. I will not eat shaking (food off) the hand: a training to be observed.
48. I will not eat scattering lumps of rice about: a training to be observed.
49. I will not eat sticking out the tongue: a training to be observed.
50. I will not eat smacking the lips: a training to be observed.
51. I will not eat making a slurping noise: a training to be observed.
52. I will not eat licking the hands: a training to be observed.
53. I will not eat licking the bowl: a training to be observed.
54. I will not eat licking the lips: a training to be observed.
55. I will not accept a water vessel with a hand soiled by food: a training to be observed.
56. I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Part Three: The 16 Dealing with Teaching Dhamma

57. I will not teach Dhamma to a person with an umbrella in her hand who is not ill: a training to be observed.
58. I will not teach Dhamma to a person with a staff in her hand who is not ill: a training to be observed.
59. I will not teach Dhamma to a person with a knife in her hand who is not ill: a training to be observed.
60. I will not teach Dhamma to a person with a weapon in her hand who is not ill: a training to be observed.
61. {62} I will not teach Dhamma to a person wearing non-leather {leather} footwear who is not ill: a training to be observed.
63. I will not teach Dhamma to a person in a vehicle who is not ill: a training to be observed.
64. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

65. I will not teach Dhamma to a person who sits clasping her knees and who is not ill: a training to be observed.

66. I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

67. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

68. Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

69. Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.

70. Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.

71. Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

72. Walking beside a path, I will not teach Dhamma to a person walking on the path who is not ill: a training to be observed.

Four: The 3 Miscellaneous Rules

73. Not being ill, I will not defecate or urinate while standing: a training to be observed.

74. Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

75. Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Adhikaraṇa-Samatha

1. A face-to-face verdict should be given. This means that the transaction settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

2. A verdict of mindfulness may be given. This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that she did not commit the offense in question.

3. A verdict of past insanity may be given. This is another verdict of innocence given in an accusation, based on the fact that the accused was out of her mind when she committed the offense in question and so is absolved of any responsibility for it.

4. Acting in accordance with what is admitted. This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a bhikkhunī actually commits a pācittiya offense and then confesses it as such, and not as a stronger or lesser offense. If she were to confess it as a dukkata or a Saṅghādisesa, that would be invalid.
5. Acting in accordance with the majority. This refers to cases in which bhikkhunīs are unable to settle a dispute unanimously, even after all the proper procedures are followed, and — in the words of the Canon — are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.
6. Acting for her (the accused's) further punishment. This refers to cases where a bhikkhunī admits to having committed the offense in question only after being formally interrogated about it. She is then to be reprovved for her actions, made to remember the offense and to confess it, after which the Community carries out a "further punishment" transaction against her as an added punishment for being so uncooperative as to require the formal interrogation in the first place.
7. Covering over as with grass. This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the bhikkhunīs gather in one place. (According to the Commentary, this means that all bhikkhunīs in the Community territory (sima) must attend. No one should send her consent, and even sick bhikkhunīs must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of her faction that she will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (ñatti-dutiya-kamma).

Endnotes

1.

The syntax of this rule allows for two interpretations of the phrase, "with the Dhamma, with the Vinaya, with the teacher's instructions." BD, BN, and N all take it as connected with the phrase, "disrespectful, has not made amends, has broken off his friendship" thus: "he is disrespectful, has not made amends, has broken off his friendship with the Dhamma, with the Vinaya, with the teacher's instructions." I, however, follow the Commentary in connecting it with the term "suspended." An argument for ignoring the Commentary here might be that its interpretation does not follow normal sentence order. An argument for following it would be that (1) the formal legal language of training rules sometimes deviates from normal sentence order and (2) the word "disrespectful," for one, takes the locative case for its object, not the instrumental, which is used here. With regard to point (1), the word order in the relevant sentence might be explained by the fact that there was a need to separate "Community," also in the instrumental, from the

instrumentals in the phrase "in line with the Dhamma," etc.

There is also a good practical reason to follow the Commentary here, in that if the Community of bhikkhus acting in unity suspended the bhikkhu in question in a transaction that was not in line with the Dhamma, the Vinaya, the teacher's instructions, then there is no good reason that the bhikkhunī following him should be subject to this rule.

2.

When a Community's kathina privileges are in effect, all cloth presented to the their residence is in-season cloth, and it is to be distributed only among the residents who spent the Rains-residence in that residence and participated in the spreading of the kathina (see Mv.VII.1.3). Other bhikkhunīs have no share in it. However, if donors wish to give cloth to those other bhikkhunīs, they can declare their intention, in which the cloth — even though given "in-season" — counts as out-of-season cloth. In this case, the later arrivals have a right to a share. In the origin story to this rule, donors make such a gift. The offending bhikkhunī, not wanting to share the gift with the later arrivals for whom it was intended, declares it to be in-season cloth, and shares it only with the bhikkhunīs who spent the Rains-residence in that residence.

3.

The origin story here shows that lay donors, of their own initiative, set the fund aside with a storekeeper for one purpose, and then the bhikkhunī asks for it to be transferred — apparently to another store — and buys something else with it. This condition also applies to NP 9 & NP 10.

4.

Horner, when coming to this rule in her translation of BD (in the volume first published in 1942) converted this rule to the exact opposite of its actual meaning, thus: "Whatever nun should let the hair of the body grow, there is an offence of expiation." However, when she came to the parallel rules for the bhikkhus (in the volume of BD first published in 1952), she realized her earlier mistake and, in footnote 2 on page 186, noted that the verb here means to "remove" rather than to "grow." N (published in 2001) apparently missed this footnote, and so repeated the earlier mistake.

5.

This rule was formulated after bhikkhunīs went off on a journey without their outer robes, thus inconveniencing the bhikkhunīs who stayed behind, who had to sun the robes to keep them from going moldy. The Word-commentary states that a bhikkhunī, at least once every five days, must put on or dry in the sun all five of her robes: this is the five-day outer robe period.

6.

BD translates the word for throne here — palla,nka — as "divan," and in its translation of the Bhikkhunī Vibhanga states that the divan is allowable if the "hair" is removed. Actually, the word in question — vaala — means "animal," not "hair." It refers to the fact that a throne was decorated with carved animals, and that it would be allowable for bhikkhunīs if the carvings were removed.

7.

BD misinterprets not only the rule here, but also its explanatory material in the Bhikkhunī